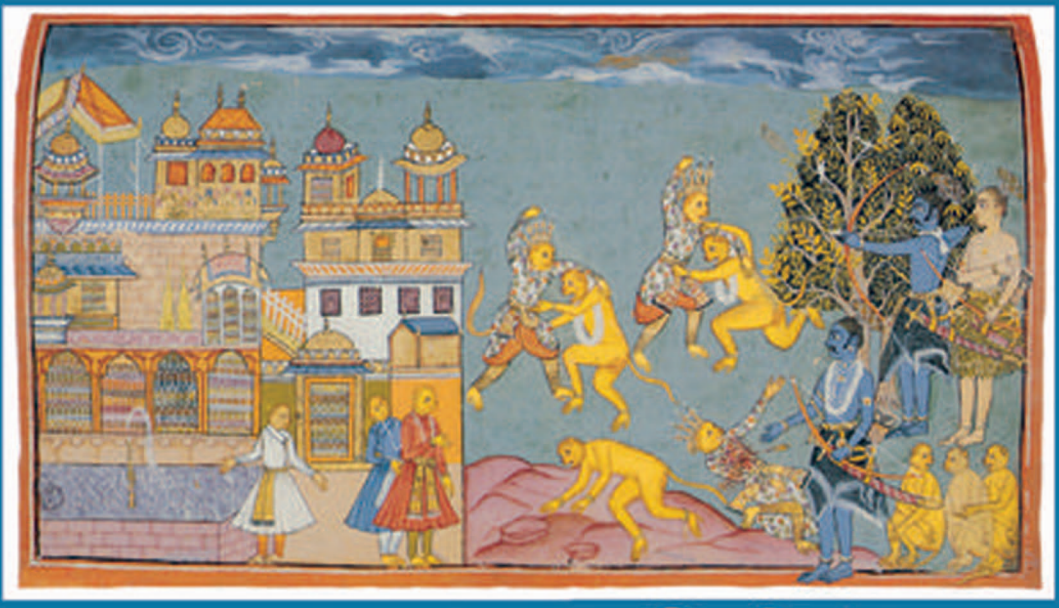
The Rāmāyaṇa of Vālmīki



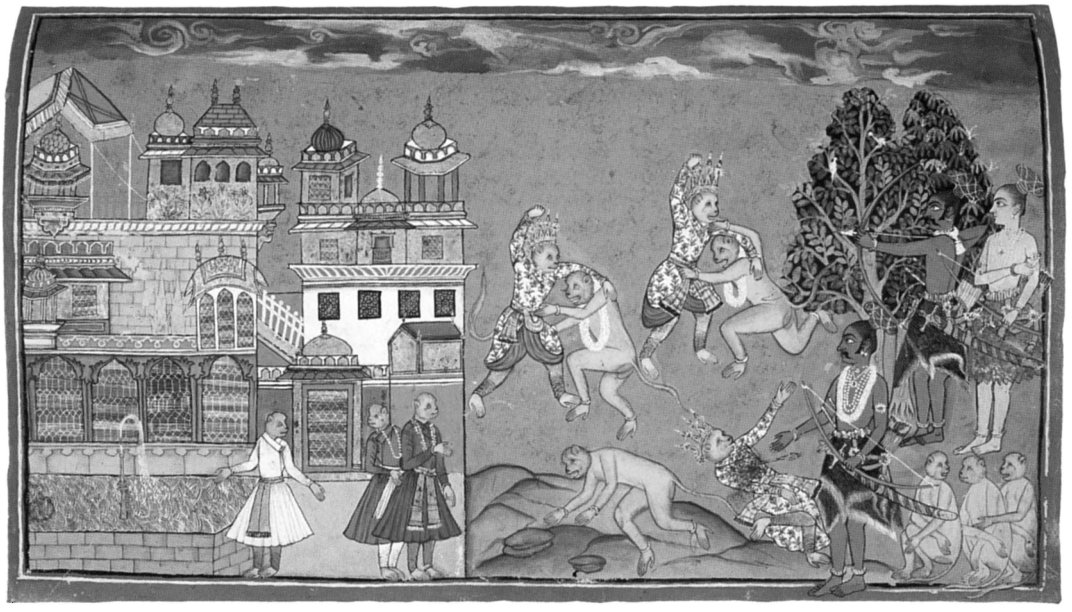
रामायणं वाल्मीकीयं

AN EPIC OF ANCIENT INDIA

Volume IV: Kiṣkindhākāṇḍa

Introduction, Translation, and Annotation
by Rosalind Lefeber

PRINCETON LIBRARY OF ASIAN TRANSLATIONS



The Rāmāyaṇa of Vālmīki

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AN EPIC OF ANCIENT INDIA

Volume IV *Kiṣkindhākāṇḍa*

Introduction, Translation, and Annotation by

Rosalind Lefeber ✻ Edited by Robert P. Goldman

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Frontispiece: Vālin, engaged in combat with Sugrīva, is slain by Rāma. From the "Jagat Singh Rāmāyaṇa," 17th c. British Library Add. 15296. By permission of the British Library

The Rāmāyaṇa of Vālmīki: An Epic of Ancient India

Robert P. Goldman, *General Editor*
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pṛthivyāṃ vānarāḥ sarve śāsanād upayānti te

All the monkeys on earth are coming at your command.
—*Rām* 4.36.36

Contents

List of Abbreviations ix
Preface xiii
Guide to Sanskrit Pronunciation xv

PART I. INTRODUCTION

1. Prologue 3
2. Synopsis 7
3. The Critical Edition 9
4. The Commentaries 17
5. The Description of the Four Directions 29
6. Rāma's Allies 37
7. The Death of Vālin 45
8. The Translation and Annotation 51

PART II. KIṢKINDHĀKĀṆḌA 53

PART III. NOTES 195

Glossary of Important Sanskrit Words, Proper Nouns, and Epithets 367
Glossary of Flora and Fauna 371
Bibliography of Works Cited 373
Index 381

List of Abbreviations

Manuscripts, Commentaries, and Editions Used in Volume IV, Following the Conventions Established in the Critical Edition of the Kiṣkindhākāṇḍa (see pp. ix–xi)

I. MANUSCRIPTS

Northern Manuscripts (N) forming the Northern Recension (NR) (18 MSS, including 8 Devanāgarī)

NW Northwestern Manuscripts
- i. Ś Śāradā undated (=Ś1)

NE Northeastern Manuscripts
- i. Ñ Nepālī
  - Ñ1 A.D. 1020
  - Ñ2 A.D. 1675
- ii. V Maithilī
  - V1 undated
  - V2 A.D. 1626
  - V3 A.D. 1748*
- iii. B Bengālī
  - B1 undated
  - B2 A.D. 1833
  - B3 undated
  - B4 A.D. 1798
- iv. D Devanāgarī manuscripts allied with N
  - D1 A.D. 1773 W
  - D2 A.D. 1659 NW
  - D3 A.D. 1731 W
  - D4 A.D. 1732 W
  - D7 undated NE
  - D11 A.D. 1848 W
  - D12 undated NW
  - D13 A.D. 1779 NW

*Incorrectly cited on p. ix of critical edition as 1648

Southern Manuscripts (S) forming the Southern Recension (SR) (14 MSS, including 5 Devanāgarī)

- i. T Telugu
  - T1 undated
  - T2 undated
  - T3 A.D. 1808
- ii. G Grantha
  - G1 A.D. 1818
  - G2 undated
  - G3 undated
- iii. Malayālam
  - M1 A.D. 1690
  - M2 A.D. 1823
  - M3 undated
- iv. D Devanāgarī manuscripts allied with S
  - D5 A.D. 1766
  - D6 A.D. 1774
  - D8 A.D. 1831
  - D9 A.D. 1795
  - D10 A.D. 1843 as printed in the vulgate; the version of Tilaka

II. COMMENTARIES

(Note: Spelling follows the conventions established by the critical edition; see vol. 7, pp. 655–56.)

Cg	the commentary called *Bhūṣaṇa* (the name of the commentary on the *Kiṣkindhākāṇḍa* is the *Muktāhārā*) of Govindarāja
Ck	the commentary called the *Amṛtakataka* of Kataka Mādhav Yogīndra
Cm	the commentary called *Tattvadīpikā* of Maheśvaratīrtha
Cmu	the commentary called *Munibhāvaprakāśikā* – author unknown
Cnā	the commentary of Sarvajña Nārāyaṇa (as cited by Lokanātha Cakravartī)
Cr	the commentary called *Rāmāyaṇa Śiromaṇi* of Vaṃśīdhara (Bansidhara) Śivasahāya*
Crā	the commentary of Rāmānuja*
Cs	the commentary of Satyatīrtha
Ct	the commentary called *Tilaka* of Nāgeśa Bhaṭṭa, composed in the name of Rāmavarmā
Cts	the commentary called *Taniślokī* of Ātreya Ahobala
Cv	the commentary called *Vivekatilaka* of Varadarāja Uḍāli (Uḍāri)

*The critical edition reads Cr for the commentary of Rāmānuja and gives no abbreviation for the commentary of Vaṃśīdhara (Bansidhara) Śivasahāya.

III. EDITIONS

GPP	Gujarati Printing Press (also called the vulgate). *Rāmāyan of Vālmīki.* 7 volumes. Bombay: Gujarati Printing Press, 1914–1920. With three commentaries called Tilaka, Shiromani, and Bhooshana.
VSP	Veṅkaṭeśvara Steam Press. *Śrīmadvālmīkirāmāyaṇa.* 3 volumes. Bombay: Lakṣmīveṅkaṭeśvara Mudraṇālaya, 1935. Edited by Gaṅgāviṣṇu Śrīkṛṣṇadāsa.

Journals

ABORI	*Annals of the Bhandarkar Oriental Research Institute*
AOR	*Annals of Oriental Research (University of Madras)*
HR	*History of Religions*
IHQ	*Indian Historical Quarterly*
JA	*Journal asiatique*
JAOS	*Journal of the American Oriental Society*
JAS	*Journal of Asian Studies*
JBRS	*Journal of the Bihar Research Society*
JIP	*Journal of Indian Philosophy*
JOIB	*Journal of the Oriental Institute, Baroda*
JORM	*Journal of Oriental Research, Madras*

JRAS	*Journal of the Royal Asiatic Society*
PO	*Poona Orientalist*

Commonly Quoted Sanskrit Texts

AdhyāRā	*Adhyātmarāmāyaṇa*
ArthŚā	*Arthaśāstra*
AV	*Atharvavedasaṃhitā*
BhagGī	*Bhagavadgītā*
BhāgP	*Bhāgavatapurāṇa*
BrahmāṇḍP	*Brahmāṇḍapurāṇa*
BrahmP	*Brahmapurāṇa*
HariVaṃ	*Harivaṃśa*
Hitopa	*Hitopadeśa*
KāśiV	*Kāśikāvṛtti*
KumāSaṃ	*Kumārasaṃbhava*
ManuSm	*Manusmṛti*
MārkP	*Mārkaṇḍeyapurāṇa*
MatsyaP	*Matsyapurāṇa*
MBh	*Mahābhārata*
Meghdū	*Meghadūta*
NāradīyaP	*Nāradīyapurāṇa*
NītiSā	*Nītisāra*
Pā	*Pāṇini's Aṣṭādhyāyī*
PadmaP	*Padmapurāṇa*
PañcT	*Pañcatantra*
RaghuVa	*Raghuvaṃśa*
Rām	*Rāmāyaṇa*
ṚV	*Ṛgvedasaṃhitā*
ŚatBr	*Śatapathabrāhmaṇa*
SkandP	*Skandapurāṇa*
TaiBr	*Taittirīyabrāhmaṇa*
UttaRāC	*Uttararāmacarita*
VāmaP	*Vāmanapurāṇa*
VāyuP	*Vāyupurāṇa*
ViṣṇuP	*Viṣṇupurāṇa*

Other Important Abbreviations

App.	Appendices to the critical edition of the *Rāmāyaṇa*
crit. app.	critical apparatus
crit. ed.	critical edition
crit. notes	critical notes

PW	Petersburg Wörterbuch: Böhtlingk, Otto and Rudolph Roth. *Sanskrit-Wörterbuch.* St. Petersburg: Kaiserliche Akademie der Wissenschaften, 1855–1875. Reprint in seven volumes, Osnabrück/Wiesbaden, 1966.
pw	Petersburg Wörterbuch (abridged): Böhtlingk, Otto *Sanskrit-Wörterbuch.* St. Petersburg: Buchdruckerei der Kaiserlichen Akademie der Wissenschaften, 1879–1889. Reprint in three volumes, Graz, 1959.

Preface

IN A SENSE, the history of this volume began many years ago. My early teacher, Daniel H. H. Ingalls, often rewarded his students for classwork efficiently completed by reading aloud his own fine translations from the *Mahābhārata*. They differed so dramatically from what was available in print that all of us who heard them understood the need for modern translations of the great Sanskrit texts. So when the present *Rāmāyaṇa* project began, I was happy to accept Jeffrey Mousaieff Masson's invitation to collaborate in translating the fourth book. Though he withdrew from the project while the work was still in its raw beginnings, it is entirely due to his encouragement that I decided to continue on my own when Robert P. Goldman asked me to do so.

Along the way, an early draft was submitted at the University of Toronto as a doctoral dissertation, prepared in part with the help of a grant from the Social Sciences and Humanities Research Council of Canada. When my thesis supervisor, Bimal K. Matilal, left for Oxford, R. Morton Smith kindly agreed to take his place, even though the time and circumstances were most inconvenient for him. For that and for his continuing interest in my progress since then, I am deeply grateful.

During all the years this work has been in preparation, many others have been kind enough to offer comments and criticisms. Though any remaining mistakes are my responsibility, I want to thank the friends and colleagues who have read preliminary drafts or offered specific suggestions, most particularly Radhika Herzberger of the Rishi Valley School in Andhra Pradesh, and Stella Sandahl of the University of Toronto.

I am indebted to Robert P. Goldman for many of his editorial suggestions, and to his indefatigable assistant, Sally J. Sutherland. Other members and associates of the project, including P. S. Jaini, Leonard Nathan, Sheldon Pollock, and Barend van Nooten, were especially supportive at the outset.

Above all, I must express my gratitude to Phyllis Granoff of McMaster University, upon whose erudition and generous help I have so often relied.

Finally, I thank my husband, Louis Lefeber, who took the trouble to read and reflect on everything I wrote and gave me his invaluable

advice and unfailing support. Thanks should also be given to Kristi Wiley of the University of California at Berkeley, research assistant to the Translation Project, whose dedicated labors over countless hours helped make this publication possible.

Rosalind Lefeber

Guide to Sanskrit Pronunciation*

The pronunciation of Sanskrit is usually not very difficult for English speakers. A few guidelines will serve to clarify the basic pronunciation of the sounds. English examples are based on hypothetical "dictionary" pronunciation.

Vowels

a like the u in "but"
ā like the o in "mom"
i like the i in "bit"
ī like the ee in "beet"
u like the first u in "suture"
ū like the oo in "pool"
ṛ something like the ri in "rig"
e like the a in "gate"
ai somewhat like the i in "high"; this sound becomes a diphthong to glide slightly into an "i" vowel.
o like the o in "rote"
au somewhat like the ou of "loud" with a similar lip-rounding glide.

Consonants

k like the k in "skate"
kh like the k in "Kate"
g like the g in "gate"
ṅ like the n in "sing"
c like the ch in "eschew"
ch like the ch in "chew"
j like the j in "jew"
ñ like the n in "cinch"
ṭ like the first t in "start"
ṭh like the first t in "tart"
ḍ like the d in "dart"
ṇ like the n in "tint"
t, th, d, dh, n — like the four preceding sounds, but with the tip of the tongue touching or extending slightly between the teeth
p like the p in "spin"

**adapted from Goldman and Sutherland 1980, pp. 4–8*

ph	like the p in "pin"
b	like the b in "bin"
m	like the m's in "mumps"
y	like the y in "yellow"
r	like the r in "drama"
l	like the l in "lug"
v	produced generally with just the slightest contact between the upper teeth and the lower lip; slightly greater than that used for English w (as in "wile") but less than that used for English v (as in "vile")
ś	like the sh in "shove"
ṣ	produced with the tongue-tip further back than for ś, but giving a similar sound
s	like the s in "so"
h	like the h in "hope"
ṃ	a nasalization of a preceding vowel
ḥ	an aspiration of a preceding vowel pronounced, almost like an echo, as an "h" followed by the short form of the preceding vowel. For example: devaḥ, pronounced deva(ha)

INTRODUCTION

1. Prologue

NAMED for the capital city of the monkey kingdom, *Kiṣkindhākāṇḍa* is the fourth book of the *Vālmīki Rāmāyaṇa.*[1] In spite of the title, very little of the action takes place in Kiṣkindhā itself. Instead, the setting is still largely that introduced in the *Araṇyakāṇḍa*: the forest world full of beauty and menace, a place outside human society where extraordinary events can seem commonplace.

What the title does announce is the extension of Rāma's story to include another dynastic struggle, this time between two monkeys, the brothers Vālin and Sugrīva. Though their battle for control of the monkey kingdom intersects with Rāma's search for his abducted wife, it is the monkeys' deeds that come to dominate the *kāṇḍa.* As their story progresses, Rāma himself gradually recedes from the foreground, making way ultimately for the monkey superhero Hanumān, whose adventures will then occupy the whole of the following *Sundarakāṇḍa.*

In the first three books of the *Rāmāyaṇa,* Prince Rāma was shown first in his promising youth and then beset by a series of calamities: loss of kingship, exile, and finally loss of his beloved wife, Sītā. In the last three books, his fortunes will be reversed: he learns from Hanumān where Sītā is being held captive; he defeats her abductor, Rāvaṇa; he returns with his wife from exile and reclaims his kingdom, which he then rules with supreme righteousness. Here in the fourth and central book comes the turning point, and what brightens Rama's prospects at last is the forging of an all-important alliance with the monkey Sugrīva, which will insure a successful search for Sītā by all the monkey troops. In exchange for this assistance, Rāma must secure

[1] A completed version of this volume was submitted to the General Editor in January 1989. Since the date at which the research was finished, many new studies of the *Rāmāyaṇa* have been published, some of which might have influenced certain arguments contained in this volume. For example, the Introduction to the third volume in this series, had it been available before its publication, would no doubt have required more than passing references in this volume. Under the present circumstances, I can only express here my belief that the content of the critical edition of the *Kiṣkindhākāṇḍa* neither supports nor refutes arguments in favor of Rāma's early divine status. I hope to address that issue at a later date in an appropriate forum. For the rest, I would like to make clear that the opinions expressed in this volume may not be shared by the General Editor.

the kingship for Sugrīva, and so he launches his alliance by killing Vālin, thus ending the rivalry of the monkey brothers.

The manner of Vālin's death at Rāma's hands is the chief moral focus of the book, and many verses are devoted to debating it. For in spite of the presence of such folktale elements as animal helpers and informants, and a magical world within a cave, the underlying concerns of the epic remain quite serious: the forward progress of the narrative is often subordinate to the important task of reinforcing the collective moral code of a society.

The narrative is suspended as well to permit the enjoyment of purely poetic verse, or *kāvya*, in which the *Kiṣkindhākāṇḍa* is unusually rich. It is in fact the only book of the *Vālmīki Rāmāyaṇa* that, as presently constituted, begins with a very long poetic *sarga* virtually devoid of narrative content.

Yet even Rāma's descriptions of spring flowers, and later of the endless rains, and still later of the clear autumn sky, have an important dramatic function. While they set the pervasive moods of sorrow and of longing for the absent beloved that fill this book, they simultaneously reinforce an impression of passing time and help justify Rāma's urgent desire for an ally and his eventual impatience with that ally, who fails to act quickly.

In the same way, once the monkeys begin looking for Sītā, their many adventures emphasize not only the difficulty of finding her but also the time spent in the endeavor. They set off confidently in groups toward the four corners of the earth, only to return from east, west, and north without success. Attention then shifts to those monkeys in the southern search party who will ultimately bring important news. But for a long while, even their efforts are shown to be fruitless. They stray into and are released from a magic cave, only to find that an inexplicably long time has passed. Deeply discouraged and afraid to return to Kiṣkindhā without having accomplished their mission, they resolve on fasting to death. It is then that a vulture appears who can at last tell them where Sītā is to be found. Through all these vicissitudes, we are reminded repeatedly, Rāma and Sugrīva are awaiting their return.

The long years of waiting necessitated by Rāma's exile from his kingdom find an echo in the sense of lost time that dominates this book. Once the alliance with Sugrīva is confirmed by Vālin's death, there is nothing Rāma can do on his own to speed the recovery of Sītā. His hopes rise and fall and rise again, but in the *Kiṣkindhākāṇḍa*,

everything finally depends on the prolonged search undertaken by the monkeys.

The story of Rāma's alliance with the monkeys has often been told, in many languages and in numerous forms, many of them translations of earlier versions of the *Vālmīki Rāmāyaṇa.* But because this is the first English translation of the critical edition of the *Kiṣkindhākāṇḍa,* it necessarily presents a text that is new in some important respects. This shorter text resolves some, though by no means all, of the earlier difficulties of narrative coherence. But many of the questions that have troubled both Sanskrit commentators and modern critics alike result from the fact that both groups are dealing with a text that is both ancient and written. When Rāma's adventures ceased to be an oral epic heard in episodes over days or weeks and were recorded as a single long poem, it became possible for the first time to scrutinize them for a particular kind of accuracy and consistency.

Scholarly readers will find that the editor of the critical edition of the *Kiṣkindhākāṇḍa,* like those of other volumes in the series, is by no means convinced that what he has produced represents a harmonious whole, an identifiable "stage" in the evolution of the text. It will also be seen that much of what the commentators had to say about these problems centuries ago is still applicable or of interest today, even though the text they explicated differed from ours. General readers, on the other hand, may be less concerned about such matters as whether Rāma or Sugrīva initially knew the identity or whereabouts of Sītā's abductor, which in turn determines the logic of the decision to search in four directions. They may instead be more interested in who or what Rāma's monkey allies were, and why Rāma had to assist Sugrīva by killing Vālin as he did. Again, both the old commentaries and more recent scholarship shed light on these perplexing matters. The present Introduction as well as the notes to the translation will address all these issues, but the general reader may prefer to pass over the more technical sections (3, 4, and 5) and begin with sections 2, 6, and 7.

2. Synopsis

In the first three *kāṇḍas* of the *Vālmīki Rāmāyaṇa*, we were told how Rāma, eldest son of King Daśaratha of Ayodhyā, was prevented from being installed as heir apparent and was instead exiled for fourteen years. He passed this time in the forest with his wife, Sītā, daughter of King Janaka, and with one of his brothers, Lakṣmaṇa. As they neared the end of their stay in a part of the Daṇḍaka forest called Janasthāna, a powerful *rākṣasa* or demon named Rāvaṇa abducted Sītā by a ruse, killed the vulture-king Jaṭāyus who tried to save her, and took her to his island kingdom Laṅkā in the south. Searching vainly for his wife, Rāma was advised by another demon, Kabandha, to seek an alliance with the monkey Sugrīva, who would help him find Sītā.

In the *Kiṣkindhākāṇḍa*, Rāma and Lakṣmaṇa first meet the monkey Hanumān. He then takes them to meet his leader Sugrīva, who is living in exile because of a dispute with his elder brother Vālin, king of the monkeys (*sargas* 1–4). Rāma and Sugrīva form an alliance, with the solemn understanding that Rāma will help Sugrīva become king, while the latter will in turn mobilize all the monkeys to discover where Rāvaṇa is keeping Sītā (*sargas* 5–8).

Sugrīva explains the genesis of the hostility between himself and Vālin: While Vālin was in a cave battling a demon, Sugrīva, mistakenly believing him to be dead, shut him inside by rolling a rock across the opening. When Vālin finally escaped from the cave and found Sugrīva in possession of his wife and consecrated as king in his stead, he banished him from the kingdom (*sargas* 9–10).

Uncertain that Rāma is a match for Vālin, Sugrīva describes his brother's prowess and demands reassurance from Rāma. Rāma satisfies him by shooting a single arrow through seven *sāla* trees. Promising his help, Rāma instructs Sugrīva to challenge Vālin to single combat. But Rāma is unable to distinguish the two brothers as they fight and refrains from shooting Vālin. Sugrīva flees but is persuaded by Rāma to return to combat wearing a flower garland that will identify him (*sargas* 11–13). Encouraged yet again by Rāma, Sugrīva repeats his challenge to his brother. Though Vālin's wife Tārā tries to dissuade him, Vālin goes out to fight again and is killed by Rāma, who is in ambush. As Vālin lies dying, he reproaches Rāma, who then justifies his action (*sargas* 14–18).

After Vālin's widow mourns the death of her husband, he is cremated. Sugrīva is consecrated king, and Vālin's son Aṅgada is made heir apparent (*sargas* 19–25). It is agreed that when the rainy season has ended, Sugrīva will summon all the monkeys in his kingdom to begin the search for Sītā. But autumn comes with no sign that Sugrīva has begun any preparations, so Rāma sends Lakṣmaṇa into Kiṣkindhā to demand immediate action (*sargas* 26–33). Lakṣmaṇa is reassured that Sugrīva has not forgotten his promise to Rāma. After all the monkey troops are summoned, Lakṣmaṇa and Sugrīva rejoin Rāma, who is gratified to see the countless monkeys beginning to arrive (*sargas* 34–38).

Sugrīva dispatches the monkey searchers in the four directions, with orders to return within a month (*sargas* 39–42). Rāma notices Sugrīva's special confidence in the monkeys who are to go south under Aṅgada's leadership. In this group is heroic Hanumān, to whom Rāma gives a ring to be shown to Sītā as a token of recognition. At the end of the month, the search parties from east, west, and north return unsuccessful (*sargas* 43–46). After a month of fruitless efforts, the monkeys searching the south enter a magical cave from which they are delivered by an ascetic woman named Svayaṃprabhā, who leaves them near the ocean (*sargas* 47–52). Dejected because they have overstayed Sugrīva's time limit without finding Sītā, they decide to fast to death (*sargas* 53–54). A vulture called Saṃpāti, older brother of the vulture who had earlier tried to rescue Sītā, observes the fasting monkeys. After hearing their story, he explains how his wings were burned as he once protected his brother from the sun. He also tells them that he saw Rāvaṇa carrying Sītā away and that she is being kept in Laṅkā (*sargas* 55–57).

Questioned again by the monkey Jāmbavān, Saṃpāti tells how his son saw Rāvaṇa carrying Sītā away. He also repeats the story of his own misadventure protecting his brother and explains that he was instructed by a sage to remain waiting for Rāma's monkey helpers to arrive. Having delivered his own message to them, he sprouts new wings and flies away (*sargas* 58–62). Daunted by the sight of the vast ocean lying between them and Laṅkā, the monkeys debate as to which of them can make the great leap. Jāmbavān discourages Aṅgada from making the attempt, and instead reminds Hanumān of his birth as son of the wind god and his amazing childhood and endowments (*sargas* 63–65). As the *Kiṣkindhākāṇḍa* ends, Hanumān is preparing to jump across the ocean to Laṅkā to find Sītā (*sarga* 66).

3. The Critical Edition

As with other volumes of the *Rāmāyaṇa* published by the Oriental Institute of Baroda, the text of the critical edition of the *Kiṣkindhākāṇḍa* is much shorter than that published in Bombay between 1914 and 1920, commonly called the vulgate (GPP).[2] A table contained in the Introduction to the critical edition of the *Uttarakāṇḍa* shows for *Kiṣkindhākāṇḍa* a reduction of four hundred seventy-one verses, or almost twenty percent.[3]

Throughout the critical edition, the verses or parts of verses eliminated or changed were those felt to be insufficiently supported by manuscripts representing the two main textual traditions, called the northern recension (NR) and the southern recension (SR).[4] But all editors of the separate volumes agreed that unusual and often archaic forms were more frequently preserved by the southern tradition than by northern manuscripts (which tended to correct or gloss them), so this *kāṇḍa* too has retained many of those archaic forms, as well as word sequences producing hiatus, regardless of support or lack thereof in the northern manuscripts.[5]

[2] For a general discussion of the critical edition, see Pollock 1984a.

[3] The table in Shah (1975, p. 53) shows that the overall reduction of the critical edition of the *Rām* was by twenty-two percent, ranging from twelve percent to thirty-two percent, depending on the *kāṇḍa*. Unfortunately, a lower percentage of reduction may not necessarily indicate a more "authentic" or "early stage" text. It could suggest that the bulk of the text is of such relatively recent composition as not to have had time to acquire extensive written additions.

[4] The NR is subdivided into NW, NE, and W, though there is some debate as to whether W is fully independent of NW. (See Mankad 1965, pp. xxvi–xxix, and notes to the present translation *passim*.) For the SR, in the notes to the present translation, at the general editor's request S is taken to include all manuscripts in Telegu, Grantha, and Malayalam, while Southern D refers to the *devanāgarī* manuscripts called "allied to S" (Mankad 1965, p. xi). There are eighteen NR manuscripts and fourteen SR manuscripts for most *sargas* of the *Kiṣkindhākāṇḍa*. Lévi (1918, p. 14) showed that recensions existed already well before the sixth century A.D.

[5] The belief that irregular forms originated in the older text has been sharply challenged by van Daalen (1980, pp. 194–95). The unresolved but crucial question is what standard is applied to define "regular" and "irregular" in the context of epic verse. See the review of van Daalen's book in Goldman 1982. For other aspects of this problem, see Pollock 1984a, pp. 84–88.

As might be expected, much of what has disappeared in the critical edition of the *Kiṣkindhākāṇḍa* is *kāvya* verses of the type that later poets could have added freely.[6] Other passages eliminated were those combining descriptive verses with fragments of narrative that had facilitated understanding of the sequence of events.[7] A number of quite famous verses, remembered for pious detail[8] or for an elegant turn of phrase, are lacking in the critical text.[9]

More importantly, though they were in any case very rare in the vulgate *Kiṣkindhākāṇḍa*, no verses stating or even implying Rāma's divinity remain in the critical text.[10] In his notes on verses 4.11.40 and 4.18.51, the critical editor of this *kāṇḍa*, D. R. Mankad, notes this change, which would come as no surprise to two other editors of the critical edition, G. H. Bhatt and U. P. Shah, both of whom also believe that the *Vālmīki Rāmāyaṇa* they have reconstructed presents Rāma as a human being.[11] This absence of stated or implied divinity in the *Kiṣkindhākāṇḍa* suggests that the hero of this volume is a virtuous prince who, though possessed of great prowess and a magic arrow, might well need help from heroic monkeys in recovering his wife from a powerful demon.[12] Similarly, editors Bhatt and Mankad do not view the critical text as supporting the long tradition of Rāma as an *avatāra*.[13] It is in fact striking that the critical edition of the *Kiṣkindhākāṇḍa* contains very few references of any kind to the god Viṣṇu. Of those that exist, all but two (which are in passages whose reliability may be questioned) refer to the ancient Viṣṇu Trivikrama.[14] The deity

[6] See notes on verses 4.1.15,46 and 4.23.30.

[7] See notes on verses 4.11.42 and 4.32.24.

[8] See note on verse 4.6.19.

[9] Masson 1975 contains translations of five verses from the vulgate *Kiṣkindhākāṇḍa*, chosen for their particular beauty. Of these, only two survived in the critical edition, and one of those is highly suspect.

[10] Pollock (1984b, p. 509) sees the single reference in *Kiṣkindhākāṇḍa* to Rāvaṇa's boon at 4.61.6 as partial evidence of the presumption of Rāma's divinity even in the middle books of the critical edition *Rām.* The early commentators Crā and Cg do not view *sārga* 61 as authentic.

[11] See Bhatt 1960, notes on 1.1.5; 1.1.7; and 1.14.16 and Shah 1975, p. 51 in Introduction to the *Uttarakāṇḍa*. The remaining three critical editors do not comment on the issue.

[12] See notes on verses 4.18.51; 4.23.30; 4.30.40; and 4.55.10.

[13] See Bhatt 1960, note on 1.1.17 and Mankad 1965, note on 4.16.25.

[14] Viṣṇu and his "three strides" date back to the *ṚV* (1.154.1–6). In the *Kiṣkindhākāṇḍa* he is mentioned at 4.36.17; 4.39.52; 4.57.13; 4.64.15; 4.65.30,35; and 4.66.22. (The added reference to the purāṇic detail of the demon Bali's sacrifice at 4.64.15 is noteworthy. See Hospital 1984 for dates.) Viṣṇu is invoked as Keśava at 4.27.22 (a verse

most frequently invoked is Indra, under all his epithets, with the stress appropriately enough on his roles as king and warrior. When Rāma, or Vālin, or Sugrīva is compared to a god in the *Kiṣkindhākāṇḍa*, it is always to Indra (4.18.57; 4.11.21–22; 4.25.38).

But although the critical edition of the *Kiṣkindhākāṇḍa* has eliminated many verses that complicated the vulgate, the resulting leaner text and its critical apparatus make even more apparent certain problems that remain. Some of the editors themselves point out that because of indisputable manuscript support, they have been obliged to include material they believe to be interpolated.[15] And although it is easier to criticize a critical edition than to produce one, it must be added that even in terms of the manuscript evidence, the constituted text of the *Kiṣkindhākāṇḍa* raises some questions.

The editor of this volume of the critical edition has made certain decisions that are unexplained and seem to violate customary or stated editorial principles. A few examples under two main categories will perhaps suffice here, because the notes to the present translation address the other instances.

First, some choices seem to have been made mechanically, based solely on the number and distribution of manuscripts in support of the reading, but without regard for the resulting sense or syntax.[16] Thus, for example, one finds a verse that cannot be construed with any adjacent verse yet lacks both subject and verb and consists merely of a direct object and its modifiers (4.39.46). Similarly, there is a verse with two nouns in parallel construction, with one in the nominative case and the other in the accusative (4.55.14–15). Or in another instance, the narrative flow is abruptly broken by the elimination of numerically unsupported verses (4.65.18).

Second, some choices have been made without regard for the principle, initially agreed upon by all the editors of the critical edition,

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missing in ten N manuscripts) and as Puruṣottama at 4.41.22 (part of the disputed *digvarṇana* discussed below). The god Śiva is referred to at 4.11.12 and 4.42.56, and probably at 4.36.28.

[15] See Bhatt 1960, notes on 1.1.66 and 1.3.26; Vaidya 1962, note on 2.94.4; Mankad 1965, note on 4.19.1 and his comments in his Introduction p. xli; Jhala 1966, note on 5.4.1 and comments in his Introduction pp. xxiv–xxv; and the comments by Shah (p. viii) in his preface to Vaidya 1971, the *Yuddhakāṇḍa*. For an example of the deliberate rejection of text supported by all manuscripts, see Shah 1975, Introduction to *Uttarakāṇḍa*, pp. 26–27.

[16] Pollock (1984c, p. 239) describes such practices succinctly as "unreflective application of editorial principles."

that any passage "not necessary for the context" required support from all versions of northern recension and southern recension in order to be included.[17] By this was meant that a passage not supported by northwestern, northeastern, western, and southern, including southern *devanāgarī*, manuscripts was to be rejected. Here the issue is not the probably insoluble question of partial verses or even single words in verses that are required for continuity, but of whole verses or groups of verses whose presence or absence has no noticeable effect on the coherence of the poem. An examination of the critical apparatus reveals many verses in the critical edition of the *Kiṣkindhā-kāṇḍa* that need not be there, and whose inclusion the editor does not explain.[18] Among these are the verses containing Vālin's admission that Rāma was right to kill him as he did (4.18.41–44), as well as most of Vālin's subsequent appeal to Rāma for protection of his wife and child (4.18.48–56). Equally unsupported is Rāma's discourse on Fate (4.24.2–12), some of his description of autumn, and Lakṣmaṇa's encouragement to him (4.29.9–20). Unsupported too is the important verse in which Sugrīva displays clear knowledge of Rāvaṇa's location (4.40.25), and the closing verses of the *Kiṣkindhākāṇḍa*, where the dramatic effects of Hanumān's climb up Mount Mahendra are described in elaborate imagery (4.66.37cd-44).

Yet even if the occasional editorial lapse were rectified, this text would by no means become homogeneous. Like other *kāṇḍas*, *Kiṣkindhā* contains, as mentioned above, a number of verses the editor had to include because of the number and variety of manuscripts supporting them, even though he felt these verses were additions to a basic text.[19] He expresses doubts about the eighteen long-meter verses inserted, contrary to usual practice, in the middle of Rāma's description of the rains (4.27.15–32). Other verses seem to be digressions causing awkwardness in the narration, such as Saṃpāti's description of the flight paths of the birds (4.57.25–30) or Jāmbavān's story of how Hanumān got his name (4.66.19–27).

[17] These principles were set out in the Introduction to the critical edition of the *Bāla-kāṇḍa*, Bhatt 1960, p. xxxiv.

[18] The single greatest shortcoming of this volume of the critical edition is the shortage of illuminating critical notes (8 pages for 1984 verses). After long exposure to the manuscripts, an editor usually develops useful intuitions that form the basis of some of his decisions; but unless he gives the reader the benefit of his reflections, he creates the impression of having been inconsistent or arbitrary.

[19] Sutherland 1992b.

Then there are entire *sargas*, again well supported by existing manuscripts, whose necessary inclusion produces serious contradictions or complications in the story line. We shall examine below[20] the scholarly efforts to eliminate or a least reduce *sargas* 39 through 42, the so-called *digvarṇana*. But if those four *sargas* filled with lavish details of the known world were to become brief or even disappear, Sugrīva would not display geographical knowledge sufficient to cause Rāma's admiration, which is in turn the basis for the whole of *sarga* 45 in which Sugrīva tells what he saw as he fled from Vālin. And though it has received less attention than the *digvarṇana*, *sarga* 28 causes serious inconsistencies in the narrative as it stands: If, when Hanumān chided him for delaying the search for Sītā, Sugrīva had in fact called in his troops as described here, much of the material in *sargas* 30 through 35 would be unnecessary, as would the summoning of the monkeys in *sarga* 36.[21] Above all, there are the five *sargas* from 58 through 62 in which the vulture Saṃpāti's report of sighting Rāvaṇa with Sītā is retold at length and with conflicting detail and style. The commentators Crā and Cg inform us that most of the manuscripts they possess do not include these five *sargas*, and Cg rejects them as spurious. But because their manuscripts are no longer available to us, this material has had to be retained.[22]

Finally, if, like most of the critical editors and of course all the commentators, one were to accept the existence of some reasonably coherent earlier *Vālmīki Rāmāyaṇa*, one would want to address the inconsistencies that exist from *kāṇḍa* to *kāṇḍa* even in the critical edition. These are not simply cases of "Homer nodding," but, as the editors themselves point out, persuasive indications that they have by no means reconstituted a text that from beginning to end represents

[20] See pp. 29–35.

[21] But as noted below on p. 42 note 144, in the *MBh* summary of the *Rām* (called the *Rāmopākhyāna*), it is the second summoning in Rāma's presence that is missing.

[22] Crā, Cg challenge these *sargas* on the following editorial principles: 1) they are included only in "some" manuscripts; 2) their inclusion produces inconsistencies; and 3) their omission in no way interferes with the narrative. According to Lord (1960, p. 95), oral epic observes consistency at least within each episode. By that standard as well, the *sargas* are unreliable.

It should also be mentioned in passing that Cv does not comment on *sarga* 7, which could indicate its absence from his manuscripts. If that were so, one might even question whether Sugrīva's problematic denial of knowledge about Rāvaṇa is an essential part of the constituted basic story.

the same stage of a single version of the story.[23] Most obviously, in the *Kiṣkindhākāṇḍa* there is no counterpart whatever to the references to Rāma's or Lakṣmaṇa's divinity that appear not just in the *Bāla* and *Uttara kāṇḍas* but also, for example, in the *Yuddhakāṇḍa* (6.105.10–12; 6.47.104). And though, for example, the critical text of *Kiṣkindhākāṇḍa* rejects the detail of Hanumān as a monkey carrying Rāma and Lakṣmaṇa on his back to meet Sugrīva,[24] the critical text of *Sundarakāṇḍa* includes Hanumān's statement to Sītā that he did just that (5.33.29). At the same time, Hanumān's very long report to Sītā on that occasion (5.33.22–75) contains a summary of previous events including even details of the monkeys' feelings about their adventures, yet makes no reference at all to their sojourn in the magic cave of Svayaṃprabhā, which occupies more than three full *sargas* (49–51) in the critical text of the *Kiṣkindhākāṇḍa*. Even more conspicuous is the contradiction presented by the reference in the critical text of *Kiṣkindhākāṇḍa* to the special food Indra provided to Sītā while she was in captivity (4.61.8–10). These verses allude to a story that was rejected as spurious even by the vulgate text of the *Araṇyakāṇḍa*, let alone by the critical edition.[25]

Such inconsistencies leave doubt as to what manner of text is actually presented in this critical edition. Perhaps it is a frozen (i.e., written) version of the ancient equivalent of a "hypertext" with a strong underlying narrative line, that is, a collection of totally separate oral versions of Rāma's diverse adventures, never completely consistent because it was never actually composed or even arranged as a unit.[26] If so, one would have to give up any expectation of reconciling disparate elements in the various volumes of the text, including even the indications of Rāma's divinity. But perhaps, as some of the editors of the critical edition (and other scholars) believe, it represents an approximate stage in the reconstruction of a composition by a single author, though retrieved in its separate episodes from widely dispersed sources.[27] If the latter, it would be natural to continue efforts

[23] Raghavan (1973, pp. 31–32) notes a similar lack of consistency among different volumes of the critical editions of the *MBh* and *HariVaṃ.*

[24] See note on verse 4.4.25.

[25] See notes on verses 4.61.8–10.

[26] See Pollock 1984a, pp. 82ff.

[27] It is not just Mankad (1965, p. xli) and Jhala (1966, p. xxvi) who share the traditional view of the commentators. Editor Bhatt (1960) speaks about the "original epic" (note 1.1.66). Vaidya (1971, pp. xxix–xxx) also refers to the "original" *Rāmāyaṇa* and the

to reconstruct a coherent text, even though this may never prove entirely possible.[28] A careful study of the manuscript support for seriously conflicting passages might indicate that some of our manuscripts are more reliable than others, thereby eliminating the need to treat all of them as equally authoritative, something which is rarely the case in establishing critical texts. Such information, added to any useful variants found in the new manuscripts that continue to come to light,[29] might eventually permit scholars at least to work toward some earlier version of the Rāma story than is presently available.

"original and genuine core" of the epic, whose author he takes to be Vālmīki (p. xxxv and p. xxvi). Shah 1975 appears to accept both an "Ur-Rāmāyaṇa" (p. 21) and an "original author" (p. 52). But see also Goldman 1984, pp. 29–31, and Pollock 1984a, pp. 86–88.

[28] Srinivasan 1984 believes this is a vain hope, as shown even in his subtitle, which begins, "On the irretrievable loss of Vālmīki's original . . .". He also speaks of "derangement beyond repair" (vol. 1, p. 41).

[29] See Shah 1975, p. 5, in his Introduction to *Uttarakāṇḍa*. Mankad 1965, p. xli, in his Introduction to *Kiṣkindhākāṇḍa*, stressed the need to find further manuscripts to assist in retrieving a text closer to the "original."

4. The Commentaries

SOME of the preceding observations, made from a modern and basically secular vantage point, would be incomprehensible to the Indian pandits who composed the Sanskrit commentaries on the *Vālmīki Rāmāyaṇa.*[30] All of them whose work is known to us wrote centuries after Prince Rāma had come to be viewed as an *avatāra* or incarnation of the god Viṣṇu, and therefore long after the text had received additions elaborating on Rāma's divinity.[31] As explained in the Introduction to the *Bālakāṇḍa,*[32] the text most of them read is the southern recension, which provided the basis of the vulgate.

Of the dozens of Sanskrit commentaries on the *Rāmāyaṇa,*[33] six were used in the preparation of the critical edition:

the *Vivekatilaka* of Uḍāli Varadarāja (abbreviated as Cv);
the *Rāmānujīya* of Rāmānuja (abbreviated as Crā);[34]
the *Tattvadīpikā* of Maheśvaratīrtha (abbreviated as Cm);
the *Rāmāyaṇabhūṣaṇa* of Govindarāja (abbreviated as Cg);
the *Amṛtakataka* of Kataka Mādhav Yogindra (abbreviated as Ck);
and the *Rāmāyaṇatilaka* of Nāgeśa Bhaṭṭa (abbreviated as Ct).

The notes to the present translation are based also on the *Rāmāyaṇaśiromaṇi* of Bansidhara (or Vaṃśidhara) Śivasahāya (abbreviated as Cr), and on extracts from a number of other commentaries.[35] None

[30] For a brief discussion of the *Rām* commentaries, see Goldman 1984, pp. 114–17.

[31] These references to Rāma as an *avatāra* are found even in the critical edition of the *Bāla, Yuddha,* and *Uttara kāṇḍas,* for example, but nowhere in *Kiṣkindhākāṇḍa.* For a brief discussion of Rāma's divinity and elevation to *avatāra* status, see Goldman 1984, pp. 43–47. For an attempt to establish Rāma's divinity as inherent in the myth, see Pollock 1984b, 1984c, and 1991.

[32] See Goldman 1984, pp. 83–84 and 114–16.

[33] For a list of about fifty Sanskrit commentaries, see Shah 1975 *Uttarakāṇḍa* Appendix 3, pp. 655–64. See also Aufrecht 1891, part 1, pp. 523–24; 1896, part 2, pp. 122–23; 1903, part 3, pp. 111–12; also Sastri 1942, pp. 413–14; and Krishnamachariar 1937, pp. 23–26. Further information, including some commentaries in other Indian languages, is included in Krishnamoorthy 1991, pp. 17–23.

[34] In the critical edition itself, this commentary is abbreviated as Cr. In the Princeton translation of the critical edition, it is referred to as Crā.

[35] Cr was published along with Cg and Ct in the vulgate (GPP). The extracts of *Taniślokī* (abbreviated as Cts), *Muniprabhāvaprakāśikā* (abbreviated as Cmu), and the commen-

of these commentaries has been translated, and Cv and Crā have been published only in extracts.

It is extremely difficult to obtain reliable information about these commentators. Though obviously greatly respected teachers, their identities, dates, and even religious affiliations seem to be shrouded in obscurity, not to say confusion. Even the editors of the separate volumes of the critical edition do not wholly agree on dates. Only the commentator Cv has an undisputed date of sometime before A.D. 1250, established by the scholar V. Raghavan.[36] For commentator Crā, critical edition editors Mankad, Jhala, and Vaidya say fourteenth century, while editor Bhatt says early fifteenth, and author Sastri concurs.[37] For commentator Cm there is fortunately unanimity of opinion that he wrote in the mid-sixteenth century. Commentator Cg, on the other hand, is assigned a variety of dates, the earliest being the fifteenth century (Vaidya and Rangaswami Aiyangar), then sixteenth century (Krishnamachariar), and then seventeenth century, ranging from early (Vaidya and other critical editors and Sastri) to late (Varadacharya).[38] For Kataka Mādhavayogin, all editors of the critical edition agree on mid-seventeenth century; yet his dates are given as 1675–1750 by Varadacharya, who edited the complete text of his commentary for the University of Mysore edition.[39] Commentator Ct is dated early eighteenth century by all editors of the critical edition, while Varadacharya gives this Nāgeśa Bhaṭṭa's dates as 1730–1810.[40] No date is offered for Cr, but since he follows Ct closely, he cannot be earlier than late eighteenth century if Varadacharya is correct about Ct.

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tary of Satyatīrtha (abbreviated as Cs) were published in VSP. Fragments of the commentary of Sarvajña Nārāyaṇa (abbreviated as Cnā) were printed as part of Shah 1975, the critical edition *Uttarakāṇḍa* App. 3, pp. 657–60. The latter is the only non-southern commentary in the group. Reference is also made in this Introduction to the long eighteenth-century commentary called the *Dharmākūtam* of Tryambakarāya Makhī.

[36] See Raghavan 1941–1942, pp. 1–8. All dates in the discussion refer to the composition of the commentary. The available manuscripts are later.

[37] For all dates assigned by editors of the critical edition, see their Introductions to the individual volumes as follows: *Bāla* Bhatt 1960, p. xxx; *Ayodhyā* Vaidya 1962, p. xix; *Araṇya* Divanji 1963, Introduction by Bhatt, p. ix; *Kiṣkindhā* Mankad 1965, p. viii; *Sundara* Jhala 1966, p. ix; *Yuddha* Vaidya 1971, p. xxvii. In the Introduction to the *Uttarakāṇḍa*, Shah 1975 assigns no dates. For Sastri 1942, see p. 413.

[38] Rangaswami Aiyangar 1942, p. 54; Krishnamachariar 1937, p. 23; Sastri 1942, p. 414; Varadacharya 1965–1975, vol. 1, p. 12.

[39] Varadacharya 1965–1975, vol. 1, p. 14.

[40] Varadacharya 1965–1975, vol. 1, p. 14.

If there is disagreement about the time when these pandits lived, there is also some confusion about the philosophic or religious traditions to which they belonged. Bhatt[41] says that Crā and Cg are in the Rāmānujācarya school of Vedanta, while Cm, Ck, Ct, and Cr are in the Śaṅkarācārya school of Vedanta; yet Varadacharya[42] insists that Ck does not fit into any one category but is rather of independent tendencies. And while Raghavan[43] takes note of Cv's "peculiar Vaiṣṇavite interpretations," Aiyangar[44] says flatly that he was "not a Vaiṣṇavite." Pollock[45] identifies Cg as articulating "the allegorical reading of the Vaḍagalai Vaiṣṇavas," and Cm as "apparently an adherent of the Tengalai school"[46] who, however, at times uses the allegorical approach of Cg's school.[47] Actually, though the commentators do at times reveal a sectarian bias in their observations in the *Kiṣkindhākāṇḍa*,[48] it is in the very nature of a Sanskrit commentary to be highly specific in its approach to the text. The authors deal painstakingly with enormous quantities of detail, much of it not susceptible of being generalized. Their personal beliefs unmistakably shape their perception of the *Rāmāyaṇa*, but in their commentaries they do not make a systematic presentation of their philosophic or religious views. Rather, all commentators devote most of their efforts to establishing correct readings, explaining the sense of individual verses, and dealing with specific problems arising in them or in their relationship to other verses.

It is particularly difficult to characterize Cv and Crā because only extracts are available,[49] but it seems clear that Cv, Crā, Cm, and Cg read essentially the same text of *Kiṣkindhākāṇḍa* which, though much longer, is close to the critical text in the details of the shared readings. This group also appears to work broadly within a common commentarial tradition, with the differences appearing often as additions to

[41] Bhatt 1960, p. xxx.
[42] Varadacharya 1965–1975, vol. 1, p. 17.
[43] Raghavan 1941–1942, p. 7.
[44] Rangaswami Aiyangar 1942, p. 49.
[45] Pollock 1984c, p. 241.
[46] Pollock 1984c, p. 242.
[47] Pollock 1984c, p. 242, note 28.
[48] See, for example, notes on verses 4.15.15; 4.36.28; 4.42.56.
[49] The critical apparatus of the critical edition is the only printed source for Cv. The greatest number of Crā extracts is found in VSP, which is also the best source for Cm.

material that presumably passed from teacher to student.[50] This means that Cg, which is considerably longer than Cm, is undoubtedly also much longer than Cv and Crā, which are in any case *viṣamapadārtha* commentaries, dealing chiefly with "difficult" words and passages.[51] Ck, Ct, and Cr had a somewhat different text (to which the vulgate generally corresponds) and are less uniform, with Ct showing considerable selectivity about Ck's occasional outbursts, and Cr undertaking a very different kind of commentary, though with noticeable similarities of interpretation to Ck and Ct.

To understand the commentators' remarks, one must remember that even for the earliest of them the *Vālmīki Rāmāyaṇa* was already a text of great religious importance and great antiquity, full of obscurities of language and complicated by numerous additions.

Their first purpose, then, is to make the text comprehensible, for only after that is done can they try to make it coherent. With this in mind, all of them at times explain how words are to be formed by the correct division of syllables (which in manuscripts are written more or less continuously), in those cases where there can easily be doubt.[52] They show how the words within a single verse are connected with each other syntactically,[53] since in Sanskrit verse, word order is free. And they indicate when two or more verses must be construed together.[54] They tell us when verses are elliptical and must have words added to complete the sense,[55] and when necessary suggest carrying words over into another verse.[56] They also take note of irregular forms (which do not conform to the descriptions given by the grammarian Pāṇini) or cite Pāṇini's *sūtras* to justify, for example, interpreting one form as meaning another.[57] Most frequently, they provide synonyms for unusual words or interpret common words used in unusual ways,

[50] Cv refers to commentators who preceded him. See, for example, note to verse 4.14.8. Respect for tradition among commentators would tend to inhibit elimination of passages written or taught by a teacher.

[51] All observations here are based on the versions of the commentaries on the *Kiṣkindhākāṇḍa* that are available in print. It is known that there are numerous manuscripts of most of the commentaries, and these show some variation. See, e.g., Raghavan 1941–1942, pp. 5–6.

[52] See notes on verses 4.2.26 and 4.29.1.

[53] See note on verse 4.1.45.

[54] See notes on verses 4.2.26 and 4.24.13.

[55] See notes on verses 4.7.4 and 4.11.4.

[56] See note on verse 4.15.20.

[57] See notes on verses 4.6.1 and 4.64.20.

often citing old lexicons to justify their glosses.[58] They also usually analyze difficult compound words so as to provide a meaning appropriate to the context.[59]

Of greater interest to the general reader, the commentators apply themselves diligently to explaining the inconsistencies that arise in the text. In this respect their concerns are not unlike those of the modern scholars who question the necessity for the monkeys to search the four quarters.[60] But it must be kept in mind that for the commentators, the *Vālmīki Rāmāyaṇa* is scripture, whose truth they accept even as they exercise their critical faculties in examining the text.[61] Thus the explanations they offer for apparent contradictions from verse to verse, from *sarga* to *sarga*, or from *kāṇḍa* to *kāṇḍa* do not always reflect their scholarly objectivity in any secular sense of the term. Though, as will be seen, they are keenly aware of the existence of incorrect readings and of dubious verses in certain manuscripts, they occasionally appear to suspend their critical judgment about the reliability of the specific text they are commenting on, as if for the moment it was not relevant that the process of adding to the text had begun early and continued for centuries, and took place throughout the text.[62] Therefore, unlike the editors of the critical edition, the commentators rarely suggest as a means of reconciling contradictory verses that one or the other of them was an addition or alteration. When they do, of course, it is noteworthy.[63]

[58] Some of the lexicons quoted in their comments on *Kiṣkindhākāṇḍa* are Amara (note on verse 4.42.42); Vaijayantī (note on verse 4.19.23); Utpalamālā (note on verse 4.23.13); Viśva (note on verse 4.39.26); and Medinī (note on verse 4.39.33).

[59] See notes on verses 4.2.24 and 4.13.18. Compounds are combinations of declinable stems treated as if they were a single word. Thus, though the whole compound has a clear syntactic relation to the rest of the sentence, the relationship of the separate elements within the compound to each other is unexpressed, hence sometimes ambiguous. Though virtually any number of stems came to be combined in this way in the later literature, long compounds are unusual in the epic, particularly in the critical edition.

[60] See below, p. 29.

[61] For an attempt to relate this dual perspective to the essence of epic itself, see Smith 1980, p. 70.

[62] This selective application of their historical sense may mean that they had full confidence in the text taught to them by their respective teachers but not in other versions.

[63] The one important exception in the *Kiṣkindhākāṇḍa* occurs at 4.58.1, where Crā and Cg express doubt about the authenticity of the five *sargas* 58–62, in which large-scale interpolation seems evident. Other commentators say nothing, perhaps having no such evidence in the manuscripts available to them.

The commentators are thus hampered when, in their text, the searching monkeys, thought to be two months overdue in returning to Kiṣkindhā, announce that it is spring (March-April) and that they left home in autumn (September-October). The critical edition shows that the troublesome verse was probably added, but the commentators try to make sense of it by saying that spring is only imminent and that when the monkeys left, autumn had somehow been nearly at an end.[64] Nor does any commentator suggest that one verse is an unnecessary repetition when, due to another added passage in the vulgate, there are two separate but identical verses stating that Rāma and Sugrīva sat down together on a branch torn from a tree. Instead, most commentators explain that two different days must be involved, while one says that the first branch was not comfortable.[65] Even for more serious moral issues, such as whether Sugrīva lied to Rāma when he first said he did not know where Rāvaṇa lived (4.7.2) and then later directs the monkeys to him (4.40.25–26), the commentators do not raise the possibility of additions to or variations of some basic text. Rather, they state either that Sugrīva was speaking "in general" in the first instance, or that he had tactical reasons for withholding the information until later.[66]

At other times, however, the earlier commentators display clear awareness that the transmitted text had been corrupted. Though all commentators occasionally take note of variant readings in the *Kiṣkindhākāṇḍa*, Cv and Crā are the most conscientious in trying to establish a reliable text. They not only give many variant readings but also often list the correct order and number of verses, sometimes giving the exact wording of the entire verse, sometimes giving only the first few words.[67] Not infrequently they state that the incorrect verse order in certain manuscripts is due to copyists' errors,[68] or they refer to the mixing of accurate and corrupt texts.[69] Cv is also well

[64] See notes on verses 4.52.18,20.

[65] See note on verse 4.8.11.

[66] See notes on these verses. See also Goldman and Masson 1969.

[67] See, e.g., critical apparatus of the critical edition at 4.21.10, where Cv tries to put order into the sequence of verses containing Tārā's laments; or at 4.65.22, where Cv and Crā give precisely the same verse order as the critical edition in the tale of Hanumān's childhood injury.

[68] See, e.g., critical apparatus of the critical edition at 4.21.10 and 4.29.4. Moreover, Raghavan (1941–1942, p. 6) says that Cv "expressly states that owing to insufficient knowledge of the Nāgarī and other scripts, mistakes had crept into mss."

[69] See note on verse 4.17.1.

aware that later poetasters succumbed to temptation and inserted *kāvya* verse of their own creation into eloquent passages of the old text.[70]

In fact, if one could safely generalize from the excerpts of Cv and Crā available for *Kiṣkindhākāṇḍa*, one would say that these earlier commentators were primarily engaged in creating their own critical edition, examining numerous manuscripts, and trying to restore order and sense to what was apparently often a confused text.[71] The diminished frequency of references to verse order and variants in later commentaries may mean that the later commentators had fewer diverging manuscripts, or that Cv and Crā did such an effective job of establishing their version of the southern recension that there was less to be done by those who followed.[72]

In the *Kiṣkindhākāṇḍa*, Cm, for example, appears to accept the Crā text almost without exception, if one can judge by the available extracts of the latter. Moreover, Cm's comments most frequently have the identical wording to Crā, though they are often shorter. Cm is on the whole very succinct and straightforward and seems particularly concerned to explain the syntax of the verses, though whether this is usually his own contribution or something he found ready-made in Crā is not clear. Yet even Cm gives extraordinary expansion to his

[70] See note on verse 4.1.30.

[71] The danger of judging Cv from the extracts in the critical apparatus is that the editors may well have included chiefly just such passages and thereby unintentionally created a one-sided picture of the commentary.

[72] From the limited evidence available in the critical apparatus to the *Kiṣkindhākāṇḍa*, it appears that the division of the southern recension (that of the commentators) into *sargas* is essentially fixed already in Cv. If allowance is made for an added *sarga* after critical edition 23, which is common to all southern recension manuscripts, Cv, Crā, Cm, and Cg have the same *sarga* division as does the critical edition, which has sixty-six *sargas*.

Ck, Ct, Cr (and the vulgate GPP) show a slight variation. Ck subdivides the critical edition's *sarga* 52 after verse 13 and thus has sixty-eight *sargas*. Ct does not separate *sarga* 51 from 52, but like Ck, divides 52 after verse 13 and thus has sixty-seven *sargas*.

The shortest *sarga* in the critical edition of the *Kiṣkindhākāṇḍa* has fourteen verses, and the longest sixty-three, with an "average" *sarga* length of thirty verses. Nine *sargas* have more than forty-five verses: no. 1 (description of Pampā); no. 11 (Vālin's encounter with Dundubhi); no. 18 (Rāma's defense for having killed Vālin); no. 27 (description of the rains); no. 29 (description of autumn); and nos. 39–42 (dispatching the monkeys in the four directions, the *digvarṇana*). If one eliminates from one's calculations these nine somewhat inflated *sargas*, the "average" narrative *sarga* has about twenty-six verses.

discussion as he tries to spare Rāma the ugly epithets applied to him by Vālin.[73]

Cg, who gives the longest of the available commentaries on the *Kiṣkindhākāṇḍa*, also spends relatively little time establishing the text, though he does take note of variant readings and occasionally even gives the number of verses in a *sarga*, particularly when there is an obviously inflated *kāvya* section.[74] Cg is instead particularly attentive to the meaning of the text and is probably the most scrupulous about citing lexicons to support his choice of synonyms for glossing the text. He is as well the only commentator who makes some effort to identify rhetorical figures (*sarga* 27), though even he does not do so consistently. He is also the most likely to supply religious—indeed, devotional—interpretations of what appear to be purely *kāvya* verses.[75] He is prone to offering choices in his glosses[76] to such a degree that Ck editor Varadacharya concludes that it is usually Cg who is the target when Ck mocks *yadvābhaṭṭa*, which means roughly "the learned Dr. Or-else."[77] Given Cg's tendency to stress religious meaning wherever possible, it is interesting that he is the commentator who flatly states that the five *sargas* containing the pious elaboration of Saṃpāti's story are spurious.[78]

Ck, who clearly prepares the way for Ct and Cr, is still sufficiently concerned with the reliability of texts to list the number of verses in

[73] See note on verse 4.17.42. Ct takes note of Cm's efforts and disputes them (see note on verse 4.17.45). Pollock (1984c, p. 242) says that Cm's school believed that everything stated in the *Rām* is literally true, not mimetic. But as mentioned above, Pollock (1984c, p. 242, note 28) says Cm "elsewhere does employ the exegetical principle of the mimetic dimension of Rāma's incarnation."

[74] Cg gives such numbers not only at the end of his verse 131 in *sarga* 1 (where critical edition has only forty-nine), but also at 4.8.3 and 4.9.1, where the critical apparatus does not indicate a seriously inflated text.

[75] See notes on verses 4.1.1,31 and 4.15.15. It is at such times that Cg shows an inclination toward the *bhakti* (devotion) Vedanta tradition of Rāmānuja. Pollock (1984c, p. 241) says specifically that Cg "articulates generally the allegorical reading of the Vaḍagalai Vaiṣṇavas," and promises a study of this school.

[76] See note on verse 4.3.9.

[77] Ck occasionally uses this scornful term for Cm (and/or Crā) as well. See notes on verses 4.41.35–36. Wherever the expression occurs in passages quoted in the critical apparatus of the critical edition of *Kiṣkindhākāṇḍa*, it is mistakenly separated into two words, so that the meaning becomes "or else, the learned doctor." This not only misses entirely the sarcasm in Ck's repeated attacks, but also creates insoluble syntactic problems with the word *tu*, "but," which regularly follows in Ck.

[78] Seen note on verse 4.58.1. See, too, above, p. 13 note 22.

each *sarga* of *Kiṣkindhākāṇḍa* and to note other, usually old (*prācīna*) readings.[79] He also cites many Pāṇinian *sūtras* to help explain word derivations, compounds, or tense usage. His own language is often strangely opaque, and he frequently reverses normal word order, which makes his comments sometimes difficult to interpret. He was clearly an erudite man and among other things wrote a detailed commentary on one of the *Āraṇyakas*.[80] This did not of course prevent him from making errors, as when he scoffs at the belief of Cm and Cg that there is somewhere a story of how the god Indra killed his father-in-law Puloman.[81] And if Cg is the most pervasively devotional in his commentary in the *Kiṣkindhākāṇḍa*, it is Ck, usually much more succinct and businesslike, who is surely the most angrily sectarian when he suspects (sometimes wrongly) that the other commentators show disrespect to Brahmā or try to usurp that divinity's epithets.[82] In fact Ck is the most argumentative commentator, which has the effect of making him also the most colorful.

Ct follows Ck closely in his glosses but does not imitate his style or his tone. Ct only infrequently cites lexicons and grammatical rules and is usually brief and to the point, even when the interpretation he is providing is the same as Ck's. Moreover, Ct is never irritable, even when he is in disagreement with the earlier commentaries;[83] and though he most often cites Ck, he frequently also cites the earlier interpretations, particularly Cm's repetition of them,[84] and he sometimes disagrees with Ck.[85] Yet for all his restraint, even Ct is occasionally led into a lengthy examination of certain problems in the *Kiṣkindhākāṇḍa* that are treated more simply by other commentators. It is Ct, for example, who makes by far the greatest effort to resolve the chronological inconsistencies introduced, or rather, aggravated, by the verse in the vulgate stating that the monkey search parties left in September-October.[86] And it is Ct again who is most concerned to explain how Sītā would know that Indra had supplied her with magic

[79] Ck follows a tradition in which the *Rām* is divided into six *kāṇḍas* rather than the usual seven. See introductory comments to notes on *sarga* 1.
[80] See note on verse 4.39.36–37.
[81] See notes on verses 4.38.6–7.
[82] See notes on verses 4.42.56 and 4.50.15.
[83] See notes on verses 4.33.15 and 4.50.15.
[84] See note on verse 4.39.38.
[85] See notes on verses 4.38.6–7.
[86] See note on verse 4.52.20.

food, and why, in view of her divinity, she would need food in any case.[87] Ct joins other commentators in speculation about the reason the monkeys sent to the south face more difficulty crossing the ocean than the monkeys sent in the other directions.[88] Here Ct is in some ways the most creative, suggesting that the *rākṣasas* had sunk all the boats and broken up all the intervening mountains so as to make Laṅkā unapproachable.[89]

Though his glosses clearly follow the Ck, Ct tradition, Cr presents a very different type of commentary from all the others. In the *Kiṣkindhākāṇḍa* he is the only one to deal with virtually every verse, regardless of its apparent difficulty or clarity, and he presents most if not all words of each verse arranged in prose order, with synonyms where necessary. His language is clear and explicit, so that he is undoubtedly the easiest to understand. Occasionally he offers some comment beyond all this, sharing with other commentators a concern with perceived inconsistencies or problematic verses,[90] but he is usually fairly succinct. He offers on the whole a very useful commentary but has one shortcoming: He often gives extraordinary analyses of very ordinary words or compounds when a particular verse requires extra interpretation. For example, when Hanumān refers to Rāma's "human strength" (*mānuṣaṃ balam*), Cr, like the other commentators, finds the adjective inappropriate for one he accepts as a god. But unlike the others, who in general take the words as referring simply to one aspect of Rāma's power, Cr divides the single word *mānuṣam* (human) as if it were a compound, giving it the tortured meaning "in which there is such an amount of destruction."[91] In the same fashion, Cr finds it unacceptable that Jāmbavān, who for him is obviously a bear,[92] should be called "great monkey" (*mahākapi*) and gives this very ordinary compound two surprising interpretations: "who is worshiped even among the monkeys" or "who is great and is like a monkey."[93] Apart from this persistent habit on Cr's part, his

[87] See note on verse 4.61.9–10.
[88] See note on verse 4.63.23.
[89] See note on verse 4.65.36.
[90] See notes on verses 4.58.3 and 4.64.19.
[91] See note on verse 4.31.22.
[92] See below, pp. 38–39.
[93] Note on verse 4.64.18.

commentary is otherwise the most readily accessible to beginning students of Sanskrit.

It may appear from some of the foregoing remarks that one must be sceptical of the commentaries on the *Kiṣkindhākāṇḍa* and treat their conclusions with caution. Yet if suitable allowance is made for the occasional understandably sectarian view, they are not only indispensable to editors and translators but can also be quite instructive for the general reader or scholar.

For one thing, there is evidence of such conservatism in the commentarial tradition that we have no reason to suppose that the available commentaries differ radically from those that preceded them. So even though what they say is late compared to what one assumes was the date at which the *Vālmīki Rāmāyaṇa* was written down, it is likely that much of their interpretation preserves a very long tradition.

This does not of course mean that the commentators are always "right" when they gloss words or analyze compounds or suggest syntactic links. It is possible that in some details they are simply passing along misinterpretations made centuries ago. But they did have the advantage of participating in a learned tradition, and we cannot presume always to have better insights into the text simply because we have the critical edition at our disposal.

It is also important that, apart from questions of vocabulary, grammar, and syntax, the commentators wrote from within the particular moral, cultural, and religious traditions that evolved from the society that produced the *Vālmīki Rāmāyaṇa.* Even though we have modern critical methods and historical sense, our particular training does not provide us with direct access to the spirit or the attitudes of what one supposes was the ideal audience of the ancient epic. However far removed from that ideal audience the commentators may themselves be, we are inevitably still farther away. A close consideration of the commentators' point of view forces us to perform a kind of triangulation, to measure the intellectual and emotional distance between ourselves and the commentators, and thereby perhaps perceive as well the distance between ourselves and the text.

One should also remember in this connection that nearly all modern writing on the *Vālmīki Rāmāyaṇa* done by scholars raised in India has necessarily been influenced by the strong commentarial tradition, particularly, one assumes, by the three commentaries published with the vulgate. It is surely useful to know at least in rough outline what

that tradition is, if only so as to be able to comprehend the fundamental assumptions of many of these modern scholars.[94]

Finally, the concern of the early commentators to retrieve an original text from a welter of added verses and corrupt readings serves as a vindication of recent efforts to establish a critical text, and perhaps as an encouragement to persist in what is obviously an old and honorable tradition.

[94] Some sense of the vast number of books, articles, and theses written in India about the Rāma story in all its manifestations can be gained by examining the Krishnamoorthy 1991 inventory, which is only the first of two projected volumes. The chief preoccupation appears to be with versions of the story other than the *Vālmīki Rāmāyaṇa*, which nonetheless remains as the standard to which the others may conveniently be compared.

5. The Description of the Four Directions

ONE of the topics that has engaged the interest of the commentators and of later scholars alike is the geographical information contained in the *Kiṣkindhākāṇḍa*.[95] There are four extensive *sargas* (39–42) called the *digvarṇana*, "description of the [four] directions," which have given rise to a long-standing controversy. A brief outline of the arguments may serve to illustrate what difficulties arise from the assumption of an original coherent text and the application of strictly realistic standards to it.

In the *digvarṇana* Sugrīva gives detailed instructions to the monkeys as they are dispatched to the east, south, west, and north. He orders them to search each region in the hope of discovering where Sītā's abductor, Rāvaṇa, has taken her. This apparently simple episode presents two related but separate logical problems, one of physical location, the other of strategy.

First, as Sugrīva instructs the individual search parties, he appears to be standing in the central Ganges valley not far from Rāma's home at Ayodhyā, in spite of indications in previous *kāṇḍas* that Rāma had traveled a great distance before reaching the vicinity of Kiṣkindhā.

Second, if Vālin's wife Tārā knows that Rāvaṇa lives in Laṅkā (4.34.15) and if Sugrīva knows that he lives on an island in the south (4.40.24–25), there is no point in sending searchers in the other directions. This would seem to be confirmed by the fact that Hanumān, who is to travel south, receives from Rāma a signet ring as a token of recognition for Sītā (4.43.7ff.).

In his important study *Das Rāmāyaṇa*, H. Jacobi concluded in 1893 that the *digvarṇana* must be an interpolation. First of all, the monkeys could not be sent south to the Vindhya mountains when Kiṣkindhā itself is south of the Vindhyas, nor would the original poet have cho-

[95] Goldman (1984, p. 26) describes the preoccupation with this kind of material as forming "a minor genre of Indological writing." On p. 28 he states that, for example, much of the effort to locate Laṅkā is misguided: "For in seeking a historical basis for what is, in many respects, a kind of elaborate fairy tale, we are led away from a true understanding of the work." While perhaps of little interest to European or North American readers, the subject continues to absorb many modern scholars in India. Krishnamoorthy 1991 shows at least a dozen articles on geographical detail in the *Rāmāyaṇa* written between 1976 and 1985.

sen the central Ganges valley as the point of reference when the monkeys are elsewhere.[96] Second, Rāma gives his ring to Hanumān, which, said Jacobi, means that in the original *Rāmāyaṇa* Hanumān was instructed simply to find Sītā and not to search a particular region.[97]

Jacobi's contention received support from F. E. Pargiter's 1894 article "The Geography of Rāma's Exile." Attempting to relate the statements in the *Rāmāyaṇa* itself with certain geographical information, Pargiter concluded that Kiṣkindhā was located "at or near Bellary," which is very much south of the Vindhyas.[98]

Against Jacobi's point of view, Sylvain Lévi showed that the *digvarṇana* probably existed in the *Rāmāyaṇa* before the second century A.D., given the evidence of its incorporation into a lost Buddhist text that was translated into Chinese and Tibetan in the sixth century A.D.[99] Scorning Jacobi's argument, he accepts that the poet placed himself not in Kiṣkindhā (whose location Lévi does not contest) but in Āryāvarta, "abode of the Āryas," the region between the Himalayas on the north and the Vindhyas on the south, bounded on east and west by the two oceans.[100] He also finds the geographical details offered in the *digvarṇana* more or less correct.[101] Allowing for the possibility that the *Rāmāyaṇa* itself copied this material from some geographical text,[102] he nonetheless judges that the place names in the *digvarṇana* suggest a date between 200 B.C. and A.D. 100.[103]

Among more recent challenges to the authenticity of the *digvarṇana* are the textual reasons adduced by the editor of the critical edition of the *Kiṣkindhākāṇḍa*, D. R. Mankad. In his Introduction to the volume, he tries to prove that these four *sargas* of the *Rāmāyaṇa* were copied from the *Matsyapurāṇa* by citing a considerable number of partial verses that the two texts have in common.[104]

[96] Jacobi 1893, p. 39.
[97] Jacobi 1893, p. 39.
[98] Pargiter 1894, p. 255.
[99] Lévi 1918, p. 8. More recent information than Lévi's indicates a later date is likely for the relevant part of the Buddhist text, but the probable date of the *digvarṇana* continues to be between 200 B.C. and A.D. 100. See Lin Li-kouang 1949, pp. 114–15.
[100] Lévi 1918, pp. 93–94. In this Lévi concurs with the Sanskrit commentators. See notes on verse 4.39.19.
[101] Lévi 1918, pp. 138–40.
[102] Lévi 1918, p. 12.
[103] Lévi 1918, p. 149.
[104] Mankad 1965, pp. xxxvi–xxxvii. Brockington 1977 had originally rejected the four *sargas* as "suspect" largely on the basis of the language, but also with reference to

One of the relatively few who currently support Lévi's belief in the authenticity of the *digvarṇana* is L. A. van Daalen, who states that "there were originally four search parties, though their present description may have deviated from the original one."[105] He bases this hypothesis on the number of irregularities of language he finds associated with the passages in which characters display knowledge of Rāvaṇa's whereabouts,[106] irregularities that for van Daalen indicate additions to an original text.[107]

As mentioned above, the Sanskrit commentaries show that the desire to eliminate gross inconsistencies from the *Rāmāyaṇa* is not a recent development.[108] But a few observations about the arguments of the modern scholars may indicate why it is so difficult to reach a definite conclusion about the reliability of these four troublesome *sargas.*

First, the Jacobi-Pargiter reasoning based on the location of Kiṣkindhā raises some questions. Jacobi does not explain how he knows where the *vānara* capital was, but Pargiter is quite direct in saying that he "proposes" its location near Bellary[109] though this in turn obliges him to redefine three well-known mountain ranges: the Malaya,[110] the Vindhya, and the Mahendra.[111] His reasoning is careful, but because his solution produces a number of new problems in place of the original one, it could be thought preferable to leave the three great mountain ranges as they are traditionally defined and seek some other location for Kiṣkindhā.[112] In 1973 the archeologist H. D. Sankalia did so, placing not only Kiṣkindhā but also Laṅkā itself on the Chota Nagpur Plateau near Jabalpur, in southern Kosala country.[113] But for

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Mankad's evidence (p. 442, especially note 5). In subsequent work Brockington apparently refined his analysis and now questions Mankad but still offers a late date for most of the text (1984, pp. 112–13, 329, and 340).

[105] van Daalen 1980, p. 149.

[106] van Daalen 1980, pp. 148–49.

[107] van Daalen 1980, pp. 135ff. Van Daalen's book is reviewed by Goldman 1982.

[108] See, e.g., note on verse 4.58.1.

[109] Pargiter 1894, pp. 255, 257.

[110] Pargiter 1894, p. 255.

[111] Pargiter 1894, pp. 258–59.

[112] Bhandarkar (1937, pp. 56–57) gave three locations traditionally suggested for Kiṣkindhā, including one north in Rājputāna. He himself finally opted for Anegundi (similar to Pargiter's choice), on grounds that there are thirteenth-century inscriptions supporting that claim.

[113] Sankalia 1973, p. 48. One of his reasons for selecting this region is the presence

the most part, Pargiter's prestige was such that his suggestion of a location near the Tuṅgabhadrā and Vedavatī rivers was accepted by subsequent scholars, who often reasoned from that to the inevitable rejection of the *digvarṇana* as a whole.[114]

Second, Mankad's theory that the *Rāmāyaṇa digvarṇana* was copied from the *Matsyapurāṇa* merits attention but is poorly argued. It is certainly true that there are numerous partial verses in common, so that it appears that one of the texts may well have borrowed from the other or from the source of the other.[115] But his conclusion that the *Rāmāyaṇa* is the borrower is based at least in part on the fact that the *Bālakāṇḍa* (known to have late sections) did in places borrow from the *Vāyupurāṇa* (though not from the *Matsyapurāṇa* itself). The evidence is suggestive but by no means conclusive for the *Kiṣkindhākāṇḍa*, especially since 1) the geographical details in the *Matsyapurāṇa* are not arranged around the points of the compass (a fact that Mankad notes but leaves unexplained); and 2) the *Rāmāyaṇa digvarṇana* contains great numbers of place names (including twenty-seven out of thirty-one listed as being in the north) that do not figure at all in the *Matsyapurāṇa*. Moreover, the reference to the *Matsyapurāṇa* does nothing to explain certain striking textual irregularities in the *digvarṇana* (such as the perplexing accusatives at 4.39.19–22), which one might reasonably expect to find made comprehensible in the source.[116]

Third, there is nothing unreasonable about sending the monkeys in four directions if one allows for the possibility that the few previous references to definite knowledge about Rāvaṇa's location come from

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there of *sāla* tree forests (p. 50). This argument has in turn been challenged by Suryavamsi (1981, p. 76).

[114] The respected geographer B. C. Law (1954, pp. 21–22) adopted Pargiter's suggested location for Kiṣkindhā, and other Indian geographers have in turn naturally accepted Law's authority (see, e.g., M. R. Singh 1972, p. 343). On the other hand, D. C. Sircar (1967, p. 82) thinks a more probable location is in Rajasthan, which moves everything far to the north. See also Shah 1975, pp. 35ff., where the discussion continues.

[115] Mankad observes (p. xxxix) that there are more parallels with the *MatsyaP* in the northern recension of the *Rām* than in the southern recension and the critical edition.

[116] For Mankad's presentation, see his Introduction in 1965, pp. xxxvi–xlviii. His overall argument, which is often very confused, is further weakened by such erroneous statements as his claim that, apart from the *Rām digvarṇana*, a type of *rākṣasa* called Mandeha is mentioned only in the *Vāyu* and *Brahmāṇḍa Purāṇas*, when it is in fact also found in the *Viṣṇu Purāṇa* (see note on verse 4.39.36).

another version of the story or are additions.[117] To be sure, the ring Rāma gives to Hanumān would continue to suggest anticipation of his success in a way that is awkward, though surely not intolerable. But the references to the ring both here and in *Sundarakāṇḍa* are also very few, and their reliability no more certain than that of any other possible embellishment of the basic story. For example, Hanumān is subsequently shown giving the ring to Sītā (5.34.2–3) and receiving from her a jewel to be returned to Rāma (5.36.52–54). Also, when he describes his adventures to the other monkeys, he speaks of both the ring (5.56.81) and the jewel (5.56.85).[118] Yet when Hanumān later reports to Rāma himself, he proves that he has found Sītā by presenting the jewel she gave (5.63.20–21) but makes no mention whatever of the ring entrusted to him. Instead, he explains that he gained Sītā's confidence by praising the glories of Rāma's clan, the Ikṣvākus (5.63.15).

That the elimination of the few references to Rāma's ring would cause no difficulty in the existing narrative can be seen from the version of this episode found in the *Mahābhārata Rāmopākhyāna,* the detailed summary of the *Rāmayaṇa.*[119] There no ring is involved, and Rāma is not even present at the time the monkeys are dispatched in four directions (3.266.17).[120] Indeed, the absence of any ring would apparently have seemed preferable to one of the Sanskrit commentators, who is obliged to go to great lengths to explain how Rāma came to be wearing a ring, when he was presumed to have removed all his ornaments before going into exile.[121] Moreover, as van Daalen

[117] In the *Kiṣkindhākāṇḍa* there are only two such references, at 4.34.15 and 4.40.24–25. For the problems raised by 4.34.15, see note in present translation, as well as notes on verses 4.34.17, and especially 4.34.18. The crucial verse 4.40.25 is lacking in all NW manuscripts and in all but one of the W manuscripts. For a discussion of other interesting implications of this question, see Goldman and Masson 1969.

[118] This doublet of Hanumān's later account to Rāma is contained in a *sarga* of unusual length, one hundred forty verses even in the critical edition. Exceptional length is often a sign of an inflated *sarga.*

[119] For the chronological relationship of these two versions of the Rāma story, see Goldman 1984, pp. 33–39.

[120] In the *MBh* version, though Hanumān has of course no ring from Rāma, he does return with Sītā's jewel as a token for Rāma (3.266.66).

[121] See note on verse 4.43.11. Sankalia observes that a true signet ring could not have figured in the "original" *Rām,* but only after the first century A.D. (1973, p. 56). The old folklore motif of recognition by means of a ring is found later as a vital plot device in Kālidāsa's *Abhijñānaśākuntalam* (Acts IV and VI).

notes, the ring is entrusted to Hanumān, "the favorite son of later times," not to Aṅgada, who is the nominal leader of the southern search party.[122]

Finally, if an aesthetic criterion can be invoked, the dispatching of emissaries to the four corners of the earth is a satisfying motif, and a similar episode, the *digvijaya* or "conquest of the [four] directions," occurs in the *Mahābhārata* (2.23.1–2.29.19). As well, the early listeners to these epics may have felt that the heart of the known world was in the central Ganges valley.

Having expressed these reservations about certain aspects of the scholarly arguments, one must admit that there are serious difficulties with the *digvarṇana* as we now have it.

For one thing, the language throughout is awkward and exaggerated and the syntax often bizarre, so that one has the persistent sense of dealing with a corrupt text.[123] There is unfortunately no way to know whether this means that four "original" *sargas* in the *Rāmāyaṇa* were expanded with resulting confusion of the text, or whether the bulk of the four *sargas* was simply added later, perhaps borrowed from somewhere else. Since inspection of the critical edition reveals that throughout the text the various recensions contain material added to a common core and that similar additions no doubt still remain imbedded elsewhere in the critical text,[124] there is no basis for treating the *digvarṇana* as a homogeneous text, to be accepted or rejected *in toto*. Whether "original" or added, the four *sargas* have surely been altered over time.

For another thing, the *digvarṇana* strongly resembles in content the descriptions of the known world (with particular attention to India) that are found in many early *purāṇas*.[125] It is not known when or where the first of these *bhuvanavinyāsas* was created, but the obviously strong purāṇic interest in such detailed lists of mountains, oceans,

[122] van Daalen 1980, pp. 141–42. In addition van Daalen notes that references to the ring are also associated with those irregularities of language he associates with later additions to the story.

[123] See, e.g., note on verse 4.39.19; notes on verses 4.39.28–30; and notes on verses 4.41.40–43.

[124] For examples of passages where one may reasonably suspect additions, see 4.57.25–27 or 4.65.19–27. See also poorly supported verses cited above on p. 12.

[125] For a list of eleven *purāṇas* containing chapters on the "geography of Bhāratavarṣa," see Singh 1972, pp. 42–43.

and peoples might in fact suggest a later date for most if not all of the *digvarṇana.*[126]

It may be that some dispatch of the monkeys to the four corners of the earth was found at an early stage of the epic, and that the ring motif is a separate embellishment, meant to enhance Hanumān's stature. But this remains a contested text, and we have no sure means of determining what parts of it, if any, are reliably from the early *Rāmāyaṇa* tradition. Perhaps there will come a time when a convincing source for it is found, or a reliable method is discovered for detecting earlier verses even when they are surrounded by additions. Until then, support by currently available manuscripts obliges us to accept the *digvarṇana* as part of the *Rāmāyaṇa,* even if it does not wholly conform to logic or fact.

[126] It should be noted that Jacobi, who believed the *Rām* to be very old (and older than the *MBh*), thought it significant that there is no reference in it to Pāṭaliputra, the Magadha capital already famous by 300 B.C. (1893, p. 101). In the critical edition *digvarṇana,* it is not just Pāṭaliputra that is missing: There are only four city names in the whole list, and at least one of those is purely legendary (4.40.36–37; 4.41.10–11; 4.41.25). Pargiter assigned the same early date to the *Rām* and felt the *digvarṇana* showed too many inhabited regions where there should have been forests and wilderness (1894, p. 234). See also Goldman 1984, pp. 20–23.

6. Rāma's Allies

CENTRAL to the narrative in the *Kiṣkindhākāṇḍa* is Rāma's agreement to kill Vālin and thereby regain Sugrīva's kingship, in exchange for help in finding Sītā. Before examining the implications of their alliance, one must consider the identity of the *vānaras*. The term commonly denotes a monkey, and for many centuries there appears to have been nothing troublesome about that meaning. But in more recent times, a number of scholars have objected, insisting that the *vānaras* were tribal people of some kind, perhaps with a monkey banner.[127]

It is undeniable that the *vānaras* are often presented in strictly human terms. They have the same speech, the same preoccupations, and the same problems and conflicts as humans do. They wear clothing (4.10.21) and ornaments (4.11.37), their warriors live in fine houses (4.32.9–13), their kings sit on thrones and ride in palanquins (4.33.2–3; 4.37.8). They shed tears like humans (4.8.28–30) and get drunk like humans (4.11.36), and they have funerals and royal consecrations (4.24.24; 4.25.20). At such times we are certainly not meant to visualize them as monkeys.

Yet at other times they leap and jump like monkeys (4.2.9–11; 4.38.32–33) and boast particularly of their skill in jumping amazing distances (*sarga* 64). There are also references to the capriciousness or frivolity typical of monkeys (4.2.16; 4.18.5). Vālin describes himself as a fur-bearing animal (4.17.33) and Rāma at one point dismisses Vālin as a mere monkey, literally, a "tree-animal" (4.18.36).

Clearly, in the *Vālmīki Rāmāyaṇa* as we now have it, the *vānaras* are not consistently monkeys nor are they consistently humans. Depending on the focus at any given moment, they may be the one or the other, or indeed not felt strongly to be either.

Perhaps this is less unsettling if one remembers that their most common epithet is *kāmarūpin*, "changing form at will." In the course of the *Kiṣkindhākāṇḍa*, there are occasional direct references to such

[127] See, e.g., Ramadas 1925, pp. 33–42; Sankalia 1973, p. 49; Vyas 1967, p. 23; Bhatt 1960, note on 1.16.7; and Thapar 1978, p. 14. Thapar points out that the *vānaras* in the Jain *Rām* were humans [though with magic powers], but as she herself observes, that epic was written to combat Vālmīki's (p. 13). For objections to this view of the *vānaras*, see Masson 1980, p. 94 and Goldman 1984, pp. 26–27.

changes of form. Hanumān changes into a mendicant when he first approaches Rāma and Lakṣmaṇa (4.3.3) and states his powers in the following terms: "Wishing to help Sugrīva, I have come here . . . disguised as a mendicant. I can go wherever I wish in whatever shape I choose" (4.3.21). He then resumes his own form before kindling the ceremonial fire for the friendship vow (4.5.14). Sugrīva too is said to take on human form as he meets Rāma for the first time (4.5.9). And Hanumān's mother Añjanā took on human form, apparently for her own amusement, and thereby attracted the amorous attention of the wind god who sired Hanumān (4.65.10–11).

Of course any creature who changes shape at will is obviously a magical being, so that the question of its natural or fundamental form may at first seem irrelevant. Still, in the *Vālmīki Rāmāyaṇa*, the *vānaras* are also repeatedly called *hari*, *kapi*, *plavaga*, *plavaṃgama*, and *śākhāmṛga*, all terms or epithets designating "monkey."[128] Moreover, at the end of the *Kiṣkindhākāṇḍa*, Hanumān is shown thrashing his tail (4.66.1), and it is with his tail that he will set fire to the city of Laṅkā in the next *kāṇḍa*. We may not know who or what the *vānaras* were when the Rāma story first took shape, but as we read the critical edition of the *Vālmīki Rāmāyaṇa*, we have no choice but to accept the *vānaras* as monkeys, albeit quite extraordinary ones.

Not only are the *vānaras* monkeys, but it seems clear that the *ṛkṣas*, traditionally considered to be bears, are also seen as monkeys in the *Vālmīki Rāmāyaṇa*.[129] In the course of the *Kiṣkindhākāṇḍa*, both Vālin and Sugrīva are described as "lord of the monkeys and *ṛkṣas*" (4.17.3; 4.28.20), while Vālin's son Aṅgada is called "best of *haris* and *ṛkṣas*" (4.64.20). Though there is no reason why a magical monkey might not be king of magical bears as well, a careful inspection of the references to the *ṛkṣas* shows that except for their name, they have no characteristics distinguishing them from the other monkeys. Their king is Jāmbavān, who is listed as one of the "best among *vānaras*"

[128] In the *Kiṣkindhākāṇḍa* the term *vānara* is used nearly forty-five percent of the time, *hari* thirty percent *kapi* twelve percent, *plavaga* seven percent, and *śākhāmṛga* less than one percent. The choice is no doubt often determined by metric considerations.

[129] Though the 1879 edition of the Petersburg Wörterbuch (pw) gives as second meaning of *ṛkṣa* "species of monkey," the 1855–1875 and 1966 editions (PW) do not. In the *Kathāsaritsāgara* (10.8.20–26), a story is told in which *ṛkṣa* is used unequivocally as a synonym for *markaṭa* "monkey." Even Ramadas 1925, pp. 37–38, observes that there is no distinction between *vānara* and *ṛkṣa*. See also Goldman 1984, note on verse 1.16.10, and 1989.

who consecrate Sugrīva (4.25.30–32). He is one of the "chief *kapis*" who have private houses on the main road of Kiṣkindhā (4.32.9–12) and is one of the "best of *vānaras*" who declare how far they can jump (4.64.1–2). It is in this latter context that he is particularly unlike a bear and very much like a monkey, as he describes his remarkable prowess as a jumper (4.64.10–17). Later, in the *Yuddhakāṇḍa*, he and his fellow *ṛkṣas* fight exactly as the monkeys do, often seizing rocks or trees to use as weapons, not at all bearlike behavior (6.46.18; 6.77.17–19; 6.79.12). Moreover, Jāmbavān himself is repeatedly called *kapi, hari,* and *plavaga* in the critical text (4.40.2; 4.58.2; 4.64.33,35), and in the vulgate he is even called *vānara.*[130] Equally suggestive is the fact that the previous king of the *vānaras* and father of Vālin and Sugrīva is called Ṛkṣarajas, a name that incorporates *ṛkṣa* and yet must clearly refer to a monkey.[131]

The *ṛkṣas* in the *Vālmīki Rāmāyaṇa,* then, are evidently distinguished from the *vānaras* only as being a recognizably different type of monkey, in the same way as are the monkeys called *golāṅgūla* or *gopuccha* (both meaning "cow-tailed"), with whom they are so often grouped (4.26.3; 4.34.22; 4.37.28).

Whether or not the *vānaras* and *ṛkṣas* were initially aboriginal men,[132] their presence in the epic serves important functions that must be considered.

[130] See note on verse 4.58.2. On the other hand, the Jāmbavān who figures in the *HariVaṃ* (1.28.15–30) and in the *ViṣṇuP* (4.13.36–58) is surely a bear who kills a lion. But editor Mankad believes there is only one Jāmbavān "connected with Rāma and Kṛṣṇa both," whom he takes to have been near-contemporaries, living only about one hundred years apart. See his note on verse 4.52.12 (1965, p. 462) and his article (1964, pp. 1–13).

[131] This strange monkey, whose name means something like "dust" or "pollen" or "water" or "sperm" (?) of an *ṛkṣa,* is shown in a spurious chapter in the *Uttarakāṇḍa* (App. I, No. 3) to be both father and mother of Vālin and Sugrīva.

In other contexts *ṛkṣa* can mean "star," as in *ṛkṣarāja,* where it often means "king of stars," i.e., "moon." (The same epithet, however, is also applied to Jāmbavān himself, as "king of *ṛkṣas.*")

An interesting insight into the possible origin of the fighting *ṛkṣas* is provided in an unpublished paper by John Colarusso of McMaster University in Hamilton, Ontario, entitled, "Parallels between the Circassian Nart Sagas, the *Ṛgveda* and Germanic Mythology." Under the heading "Wild Beasts and the Cult of the Theriomorphic Warrior," Colarusso says, "Originally these [*ṛkṣas*] were the Berserkers [Old Norse 'bear's skin'] of Rāma's army."

[132] No one has yet successfully identified actual events that might have given rise to the Rāma story. The archaeologist Sankalia (1973, pp. 45 and 62) stated that even proper

What matters for the advancement of Rāma's interests and the plot, for example, is not whether these are monkeys (or bears) who are like men or men who are like monkeys. What matters is that they are energetic and swift and exist in great numbers. Rāma needs millions of searchers to find Sītā in the first place,[133] and then an equally large army to help defeat Rāvaṇa and his forces. He might conceivably have sent Lakṣmaṇa back to Ayodhyā to seek assistance from their brother Bharata,[134] but Ayodhyā was far away and the rainy season about to begin. More importantly, Sītā was abducted in the forest, and there is an obvious advantage in having forest-dwellers conduct the search,[135] especially when some of them are endowed with superhuman powers.[136]

The question arises why, under the circumstances, Rāma did not save himself a good deal of trouble and avoid the risk to his life (and as will be seen, his honor as a warrior) simply by making an alliance with the superhero Vālin instead of killing him. As the actual and legitimate king of the monkeys, Vālin could have made available to Rāma immediately the same monkey army that Sugrīva ultimately provided.[137]

If taken as a folktale motif, Rāma's killing of Vālin would of course not need to be logical, since it would suffice that it serve as a test of his resolve. But in the existing epic, there is a belief in inevitable,

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excavation of the sites of Ayodhyā and Mithilā had yet to be done. Since Sankalia made those comments, only sporadic excavations have been done and these have not been reported on in any useful form. As of this writing, violent sectarian clashes over the presumed birthplace of Rāma in present-day Ayodhyā will surely prevent further archaeological work for some time to come. For detailed discussion of the historicity of the Rāma story, see Goldman 1984, pp. 23ff.

[133] For the ambiguity as to whether anyone knew in fact where Rāvaṇa had taken Sītā, see Goldman and Masson 1969, and above, p. 29.

[134] The terms of Rāma's exile prevented his own return.

[135] See, e.g, 3.68.18–21.

[136] In *Uttarakāṇḍa* 7.16.13–15 Nandin curses Rāvaṇa that he and his relatives will be destroyed specifically by monkeys, but this is surely a later addition to show the necessity of Rāma's curious alliance.

The real problem with the *vānaras* as allies is that, just as they appear sometimes human and sometimes animal, they also appear sometimes strong (e.g., 4.2.9–10) and sometimes vulnerable (e.g., 4.52.9). The strength and weakness are not strictly correlated with animal or human presentation.

[137] Wurm (1976, pp. 85–86) points out that Sugrīva is not really one of the "superhuman" monkeys. In the *Kiṣkindhākāṇḍa* that distinction is reserved for Vālin at the beginning and for Hanumān at the end of the *kāṇḍa*.

indeed predestined, chains of cause and effect. This seems to have prompted the inclusion of a story in *Uttarakāṇḍa sarga* 34 demonstrating that Vālin could not have been asked for help against Rāvaṇa: The monkey and the *rākṣasa* are shown there to have contracted previously a fire-witnessed friendship after Vālin humiliated Rāvaṇa in battle (7.34.38–41). This friendship is, however, nowhere referred to or even implied in the *Kiṣkindhākāṇḍa.* On the contrary, here Vālin tells Rāma that he himself would have rescued Sītā and brought Rāvaṇa to him as a prisoner (4.17.41–42). The story in the *Uttarakāṇḍa* is evidently an afterthought,[138] proof that everything had unfolded according to divine plan and at the same time a partial explanation at least of Rāma's behavior toward Vālin: Any ally of Rāvaṇa's is an enemy to Rāma and deserves to die.[139]

But if this story in the *Uttarakāṇḍa* is both arbitrary and unsubstantiated by the text of the *Kiṣkindhākāṇḍa,* the same is not true of the episode near the end of the *Araṇyakāṇḍa,* where the demon Kabandha first mentions the monkey brothers. He warns Rāma that he will not succeed in recovering his wife without help and advises him to form an alliance with Sugrīva (3.68.13). Though Sugrīva's good qualities are mentioned, it is the similarity of their circumstances that makes Rāma and Sugrīva natural allies: "A person overtaken by ill-fortune is served by [another] who suffers misfortune" (3.68.8).[140] In the *Kiṣkindhākāṇḍa* the repeated references to Rāma's and Sugrīva's respective objectives (4.4.1–2; 4.4.23; 4.7.23) and the explicit nature of the *quid pro quo* (4.7.18–19; 4.8.20) leave no doubt about the strength of their mutual need. The Kabandha story might also be an afterthought to reinforce the notion of destiny, but it contains an accurate perception about Rāma's choice of ally; for while King Vālin has nothing to gain from helping Rāma, Sugrīva has everything to gain and nothing left to lose. Even without Kabandha's explicit statement, it is immediately obvious to anyone hearing the story that there are striking parallels between Rāma's and Sugrīva's circumstances at the beginning of the *Kiṣkindhākāṇḍa*: each is an exile, each has lost

[138] For the relative date of the *Uttarakāṇḍa,* see Goldman 1984, p. 21.

[139] Vālin's presumed friendship with Rāvaṇa is incorporated into Bhavabhūti's *Mahāvīracarita,* where Vālin is shown lamenting that the alliance obliges him to try to destroy noble Rāma and ultimately causes his own death (Act V, verse 58, and prose passage following Act V, verse 45).

[140] This is the translation suggested by Cm, Cg, Ct. Pollock (1991) finds this unacceptable and gives a very different interpretation of the verse.

his wife, each has been deprived of a kingship that has gone to his brother. Rāma himself comments on the similarity, saying, "I realize from my own experience that you are plunged in an ocean of grief" (4.10.29).[141]

What is totally different about Rāma and Sugrīva is the manner in which they and their respective brothers and wives behave, and therein lies the chief dramatic utility of the *vānaras*. Rāma, the paragon of virtue, had calmly accepted being deprived of his well-deserved kingship, had shown no resentment toward the younger brother who was to replace him as heir apparent, and had shown no fear or dislike of a difficult existence in the forest. He was, of course, distraught at the abduction of his wife who, as we are later assured, remains chaste and loyal to her husband even as a captive of lascivious Rāvaṇa.[142]

Sugrīva, on the other hand, had no true right to the kingship in the first place, since Vālin himself was still alive and battling demons in a cave when Sugrīva rolled a huge rock across its only opening[143] and later appropriated Vālin's "widow," Tārā. When Vālin returned from the dead, as it were, he rejected his brother's excuses, denounced him publicly, and not only repossessed his own wife but took Sugrīva's wife Rumā as well. Sugrīva, pursued by his brother into exile (4.45.10–11) and living "frightened in the forest" (4.4.19), repeatedly begs Rāma to eliminate the threat from Vālin whom he is too weak to kill himself but who, as the first-born son, is the legitimate king. When, through Rāma's intervention, Sugrīva is once again the king, he becomes so engrossed in luxurious living, drinking, and amorous activity with his wives (4.28.1–8) that he loses track of time and has to be threatened by Lakṣmaṇa before he makes good on his promise to help find Sītā.[144]

The stark contrast between the men and the monkeys is rarely commented on (4.27.37–38) yet is constantly felt, thereby enriching both

[141] For an examination of the psychological aspects of this question, see Masson 1975, pp. 672–78.

[142] Sītā's fidelity is admirable but not surprising. What is extraordinary, in the light of Daśaratha's three wives and the long tradition of polygyny among the ancient kings, is Rāma's absolute faithfulness to Sītā throughout the epic.

[143] See Masson 1975. The presumed death of a leader inside a cave is echoed in the *HariVaṃ* and *ViṣṇuP*. See note on verse 4.9.21.

[144] Sugrīva's failure to act in a timely way is not a feature of the *MBh* summary of the *Rām* (see above, Introduction p. 13), though his scandalous behavior is (3.266.5–10).

the characterizations and the dramatic tension. For much of the *Kiṣkindhākāṇḍa*,[145] Sugrīva gives vent to his resentment, his ambition, and his open hostility to his brother, who of course reciprocates the ill-feeling. Their undisguised enmity and the erotic overtones of their rivalry for the kingship serve as an effective foil for Rāma's absolute virtuousness in his dealings with his own brothers and his pure relationship with his wife.[146] The monkey brothers' raw emotions of fear and hatred transport the listener/reader from an ideal world of matchless piety down to a realm closer to their own experience: Precisely because of their beastliness, the monkeys are in some sense more recognizably human than the humans in the *Kiṣkindhākāṇḍa*.[147]

Finally, it must be said that, men or monkeys, the *vānaras* are outside the society to which Rāma properly belongs and in a sense scarcely worthy to be his allies. The picture of the noble prince forced to seek help from forest-dwellers shows us to what dire straits he has been reduced by his unjust exile. The lowly nature of Rāma's allies lends irony to Rāvaṇa's ultimate defeat and death. The mightiest of *rākṣasas*, incapable of being killed by gods or demigods, will be destroyed through the combined efforts of two men and an army of monkeys, the only kind of adversaries he was too arrogant to fear.[148]

[145] Sugrīva's character and dramatic function alter completely beginning with *sarga* 35 where he becomes sober and resumes his responsibilities as king. Though he is recalled in harsh terms by Vālin's son in *sarga* 54, Sugrīva's active role in the *kāṇḍa* ends with *sarga* 45, after which Hanumān gradually emerges as the dominant character.

[146] In the *MBh* summary of the *Rām*, Vālin disregards his wife Tārā's wise advice not to fight Sugrīva at least in part out of jealousy, since he suspects her of being in love with Sugrīva (3.264.25).

Monkeys are in any case a well-known symbol of unchastity. See, e.g., the story of the adulterous brahman changed into a monkey in the *Kathāsaritsāgara*, 7.3.96–137.

[147] It is true that Rāma shows a flash of righteous anger at Sugrīva and makes a threat of death if he fails to uphold his end of the bargain (4.29.37–51), but it is left to Lakṣmaṇa to confront Sugrīva and deliver the threat (4.33.16–18). Elsewhere, too, Lakṣmaṇa has the function of displaying the more natural responses of anger or suspicion we might expect from Rāma, as when Rāma is deprived of kingship and ordered into exile (2.18.7–12) or when Bharata unexpectedly comes to the forest at the head of an army for a reason unknown to the exiles (2.90.12–25). See on this subject Goldman 1980, pp. 149–89.

[148] In *Bālakāṇḍa* 1.14.13–14 it is said that Rāvaṇa asked the god Brahmā for immunity from death at the hands of gods, *dānavas*, *gandharvas*, and other superhumans only. Total immunity, which would mean immortality, is never granted by the bestowers of boons in any of the Hindu myths and legends. It should be noted that Goldman 1984, pp. 76–77, includes *Bālakāṇḍa sargas* 14–16 (which describe Rāvaṇa's boon, Viṣṇu's

But Rāma's alliance with the monkeys entails much more than literary values. It is undeniable that the Rāma story was never intended as simple entertainment, and it is entirely likely that the earliest audiences would have been concerned with the rules of kingship. So if there is truth in the suggestion that "the nature of kingship itself provides the unifying theme" of the *Rāmāyaṇa,*[149] this fourth book in particular contributes in the monkey brothers' behavior a clear counterexample to the ideal. But even the sharp differentiation between the human and the monkey world that shows us virtuous Rāghavas and murderous *vānaras* is in some sense bridged by Rāma's manner of killing Vālin. As will be seen below, this action introduces into the epic's higher level issues of moral ambiguity that are examined at great length before being overshadowed by the dominant theme of the pursuit and destruction of the demon Rāvaṇa.

Yet to understand the tremendous hold that Rāma's story had—and still has—on its listeners/readers in India and elsewhere, one must look beyond its presentation of the *rājadharma.* Even for the first bards and their listeners, the recitation of Rāma's adventures presumably also functioned as a reinforcement of the sense of clan or community identity, the defining of "ourselves" and "the others." At the same time, the *Vālmīki Rāmāyaṇa* as it is now constituted clearly embodies a broad and complex system of values and serves as a kind of "ethical laboratory," a demonstration of those values applied to specific circumstances.[150] In the *Kiṣkindhākāṇḍa,* Rāma's relationship to his ally Sugrīva is not altered in any fundamental sense if Sugrīva is considered to be an aboriginal man and not a magical monkey. The fire ceremony that seals their friendship would be seen as binding in either case. And Vālin's entrapment in the cave by Sugrīva and his death at Rāma's hands depend for their significance not on the identity of the characters involved but on the issues of betrayal and deception. All individuals are shown behaving in keeping with, or in violation of, a moral code, and it is this that gives weight to the entire story, regardless of how fanciful some of the details may be.

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incarnation, and the begetting of the *vānaras*) as among the "diverse collection of materials added after the completion of the original story of Daśaratha and the birth of his sons."

[149] Pollock 1991, p. 53.

[150] See Ricoeur 1984, p. 59.

7. The Death of Vālin

FROM the point of view of the main plot, the most important event in the *Kiṣkindhākāṇḍa* is the creation of the alliance between Rāma and Sugrīva. But the concentration of both *kāvya* and didactic verses around Vālin's death reveals that this has long been felt to be not only the most dramatic event in the *kāṇḍa* but also the dominant moral issue. All action stops, and even Vālin's actual dying is delayed while Rāma's act and its consequences are scrutinized. Fully one-fifth of the *kāṇḍa* concerns the events beginning with Sugrīva's challenge to Vālin (4.12.13) and ending with Vālin's funeral (4.24.44).[151] Since Rāma's behavior is elsewhere exemplary, and he is in fact the very model of virtuous conduct, it has been a source of considerable discomfort for most traditional readers of the *Rāmāyaṇa* that the ideal hero concealed himself and without warning or challenge shot Vālin while he was engaged in hand-to-hand combat with Sugrīva.[152]

Against Vālin's reproaches, Rāma offers in his own defense essentially three arguments. First, as a representative of the Ikṣvāku king (his brother Bharata), he must punish anyone who commits incest, and Vālin has taken Sugrīva's wife Rumā who, as the wife of a younger brother, is equivalent to his own daughter-in-law (4.18.6–25).[153] Second, Rāma has made a promise to Sugrīva and must keep it (4.18.26–27). Third, as a man, he is entitled to hunt and kill a mere animal in any way he chooses (4.18.34–36).

But the listener/reader knows from what has already been said that it is the second excuse that dominates: Sugrīva is Rāma's ally, and Rāma has promised to dispose of Vālin in exchange for help in finding his own abducted wife. This is a compelling and sufficient reason for Vālin to die when one takes into account the fire-sworn friendship

[151] In the vulgate (GPP), there are numerous additional verses throughout, and one very long extra *sarga* of the widow's lamentation added after critical edition's *sarga* 23.
[152] The only other action of Rāma's that is often questioned is his final repudiation of his chaste wife Sītā after he learns that citizens continue to gossip about her long stay as Rāvaṇa's captive (7.44.10–13). Still, it can reasonably be argued that King Rāma's treatment of his wife must set the standard for his kingdom. See Emeneau and van Nooten 1991, p. 487.
[153] See *ManuSm* 9.57.

between Rāma and Sugrīva (4.5.13ff.). The murder of Vālin is the inevitable outcome of that binding commitment to mutual assistance.

Yet as Vālin repeatedly points out, the most serious issue is not why Rāma killed him but why he killed him in the way he did (4.17.13,17, 21,40, and 43). That question is addressed only by Rāma's third argument, which is hardly an acceptable defense. First of all, Rāma was in no sense hunting when he killed Vālin. More importantly, whether Vālin is an animal or not should be irrelevant, since if Rāma's code obliges him to honor the promise to the animal Sugrīva, it should equally oblige him to fight honorably with the animal Vālin, who is Sugrīva's brother. The rules of combat, as set forth for example in Manu,[154] forbid attacking anyone engaged in combat with another. Later in the epic, Hanumān refrains from attack even on Rāvaṇa while the latter is battling the monkey Nīla.[155]

If Rāma himself offers no further excuse for shooting from ambush, others have. Most of the commentators do focus on the righteousness of the kshatriya Rāma's administering punishment, no matter how he does so, to adulterous Vālin and in spite of Vālin's own nominal status as king.[156] But Cg also defends the concealment as necessary to prevent Vālin from seeing Rāma, whose majesty and power the *vānara* would at once have recognized. This would have caused Vālin to submit himself humbly to Rāma, which in turn would have led to the submission of Vālin's ally Rāvaṇa and would thereby have frustrated the purpose of the gods.[157] In his *Dharmākūtam*, Tryambakarāya Makhī, like the other commentators, deals at length with Vālin's death, reviewing and expanding on the defenses presented in the

[154] *ManuSm* 7.92.

[155] *Rām* 6.47.70. In the play attributed to Bhāsa, the *Abhiṣekanāṭaka* (Act I, verse 17ff.), Rāma defends his behavior on two grounds: 1) animals can be killed by stealth; 2) Vālin has indulged in illicit intercourse, since an elder brother may never touch his younger brother's wife. Vālin is surprised by the latter charge and says, "That's our custom (*dharma*)!" Rāma rejects the argument, claiming that as king of the monkeys Vālin must know right and wrong (*dharmādharmau*). Vālin at last yields to this reasoning and is promised he will be free of sin due to the punishment Rāma has administered. (See *Bhāsanāṭakacakram* 1937, pp. 326–27.) The *Abhiṣekanāṭaka* thus brings into focus (though not necessarily to a satisfactory resolution) Rāma's inconsistency in punishing incest in one whom he then dismisses as a mere animal.

[156] See, e.g., notes to the present translation on 4.18.33 and 4.18.38. At 4.18.36, Ct says as well that it is the very nature of a kshatriya to hunt, even when he is not seeking meat.

[157] See note on verse 4.18.39.

text. But he also contributes to the debate the added argument that laws such as Manu's are inapplicable in this case, where a separate *dharma* applies. He says that when one has fallen into adversity, one may protect oneself "even by unlawful conduct," and that under those circumstances killing one's enemy in such a way is not a sin.[158] Tryambaka insists that Rāma was indeed in adversity, having lost wife and kingdom, lacking assistance, and facing an enemy with superior might. And so, given the overriding imperative of his promise to Sugrīva, Rāma's killing of Vālin was not only not sinful but was in fact just.[159] This is certainly one rational justification of Rāma's action, though it should probably be seen in a particular context: Tryambaka, like the other commentators, firmly believes in Rāma as an incarnation of Viṣṇu. He is therefore necessarily concerned to reconcile any apparent conflict between the unlimited power of the god and the weakness of his human embodiment, which is fundamental to the story.[160]

On the other hand, if one examines the Vālin episode strictly as it appears in the critical text of the *Kiṣkindhākāṇḍa*, it is possible to entertain the more direct explanation offered years ago by the eminent writer and statesman, Srinivasa Sastri: Rāma killed Vālin treacherously because, as a human hero (not a god), that was the only way he could be sure of killing him at once as promised.[161] Rāma is presented in the critical text as a mighty warrior, but one not necessarily capable of successfully challenging a superhuman creature like Vālin, whose strength and speed are described at length by awestruck Sugrīva. In the tale of the demon Dundubhi, whom even the mighty ocean and the king of the mountains Himalaya decline to fight, it is Vālin who is named to Dundubhi as a worthy opponent in battle (4.11.7–21).[162] Hanumān takes note of the personal danger Rāma faced in agreeing to kill Vālin, telling Sugrīva, "For in order to please you, heroic Rāghava cast fear far away and killed Vālin, who was equal in prowess to

[158] Tryambakarāya 1963, p. 64.

[159] Tryambakarāya 1963, pp. 75–76.

[160] Rāma's condition as both god and man is brought into sharp focus in *sarga* 105 of the *Yuddhakāṇḍa*. For a discussion of the crucial verse 6.105.10 and the resolution of the seeming contradiction, see Venkatarama Sastri 1947 and Pollock 1984c.

[161] Srinivasa Shastri 1949, pp. 149–50.

[162] Vālin also possesses a magic necklace given to him by Indra, though it is incapable of saving his life in the end (see note on verse 4.11.37).

Śakra" (4.31.11). Moreover, as mentioned above,[163] the belief in Vālin's extraordinary might is demonstrated by the story of his defeat of Rāvaṇa himself, who then asked for and received sworn friendship with Vālin.[164]

The likelihood that Rāma could not defeat Vālin by fair means becomes even stronger if one keeps in mind that as a *vānara* (whether monkey or tribal man) Vālin fights only hand-to-hand or with rocks and trees as weapons and never uses weapons of the kind Rāma does.[165] When Rāma convincingly demonstrates his prowess to Sugrīva, he does it with bow and arrow, which is also his means of killing Vālin. It is not unlikely that Rāma would have been at a great disadvantage if he had had to challenge Vālin to single combat on Vālin's own terms.

However one explains Rāma's manner of killing Vālin, one must conclude from it that this episode was part of the Rāma story at a very early stage. As a repository of traditional values, the *Kiṣkindhākāṇḍa* presumably added much of its morally uplifting material over the centuries—*subhāṣitas*, the perorations by Hanumān, and the like. But no obvious purpose would have been served by adding anything that creates discomfort about Rāma's behavior, especially since he was always in later times not only an object of veneration but of emulation as well.[166]

[163] See p. 41.

[164] Though this defeat of Rāvaṇa may be a later addition to the story, it shows the continuing view of Vālin as an exceptional warrior, which is reflected in the *Abhiṣekanāṭaka* (e.g., Act I, verse 11) and in the *Mahāvīracarita* of Bhavabhūti (e.g., Act V, verse 45 and preceding prose statement by Rāma).

[165] In spite of the popular image of Hanumān armed with a mace, the monkeys in the *Vālmīki Rāmāyaṇa* fight only with teeth and claws, rocks, and trees. The only exception is the somewhat ambiguous reference to Vālin's previous feat of shooting an arrow through a *sāla* tree prior to Rāma's prodigious feat of piercing seven of the trees with a single arrow (4.11.47 and note).

[166] Nothing, of course, is known about the earliest versions of the Rāma story, but Jacobi argued that over time Rāma progressed from a local hero to a national hero and from a human being to a god (1893, pp. 64–65). Mankad, the editor of the critical edition of the *Kiṣkindhākāṇḍa*, seems to make a similar assumption about Rāma's change from human status (see his notes on verses 4.11.40; 4.16.25; 4.18.51). This view is shared by the only two other editors of the critical edition who comment at all on the matter, Bhatt 1960 (in his notes on verses 1.1.5,7,17 of *Bālakāṇḍa*) and Shah 1975 (p. 51 of his Introduction to *Uttarakāṇḍa*). See also Goldman 1984, pp. 41–44 and p. 65. For a sharply dissenting opinion, see Pollock 1984b, 1984c, and 1991.

Nor, for the same reason, can one assume that the repeated references in the text (e.g., 4.19.3) to Vālin's death "in battle" imply some subsequent alteration in important details of the story: an honorable contest between the two would not have been suppressed in favor of a deceitful victory for Rāma, no matter how ably one argues his right of self-preservation. Rather, one must assume that the battle references remain as sections of oral epic formulae, those tags that conveniently fill out the verses.[167]

The most reasonable hypothesis is that Rāma's ambiguous conduct was retained in the *Vālmīki Rāmāyaṇa* because it was understood to be a true account of what had actually happened or at the very least, a faithful repetition of the traditional tale.[168]

But what we cannot know is whether in fact the early bards or the transcriber(s) of the epic felt any discomfort at this action of Rāma's, or whether many of the justifications that fill *sarga* 18 were provided by later poets.[169] One must bear in mind that the "original" Rāma story, whatever that may have been, was probably created at a time when a warrior-king could be judged as much by the results he achieved as by the way he achieved them. In the *Mahābhārata*, for example, even the supremely virtuous Yudhiṣṭhira was obliged to speak untruthfully in order to bring about the necessary death of his own invincible preceptor, Droṇa, who happened to be fighting on the other side in the great Bhārata war.[170] The god Kṛṣṇa as well advises Arjuna that even when it is attended by evil, the duty to which he has been born as a warrior must not be rejected.[171] Death in battle might procure for the warrior a place in heaven (4.24.10), but to carry out his further responsibilities, he would need to remain alive. So

[167] Wurm (1976, pp. 514–16) allows for the possibility that by repeatedly speaking of a "battle," Vālmīki "tactfully conceals" Rāma's fault. It is also true that when Vālin was killed, he was in fact "in battle," though with Sugrīva, not Rāma.

[168] Bulcke (1960, p. 58) believes this proves that Vālmīki took the Rāma story to be historical.

[169] It may be of some interest that in the summary of the Rāma story in the *MBh*, which often includes considerable detail, no space is given to the moral aspects of the combat. There is only the bare statement that after he was shot, Vālin "rebuked" Rāma (3.264.38).

[170] (*MBh* 7.164.102–108). Tryambakarāya (pp. 72–73) feels that Rāma's motive (the fulfillment of a promise to his ally) was perhaps nobler than Yudhiṣṭhira's (the gaining of kingship), and that this is reflected in their respective manners of reaching heaven at their life's end (pp. 73–75).

[171] *BhagGī* 18.48.

Rāma's method of killing mighty Vālin may well have been seen as acceptable or at least necessary when this episode entered the story.[172]

At another level, of course, the debate between Vālin and Rāma in *sargas* 17 and 18 presumably has a didactic function extending beyond the confines of the particular story in which it is found. Each character articulates a series of moral principles that are valid when placed in the proper context. The debate, no doubt inflated over time, preserves an important cultural legacy in memorable form. The application of the *dharma* is not simple or straightforward, as Tryambaka has shown;[173] and in a narrative poem, just as in life, when basic values conflict, one view must at last prevail. Not unreasonably, then, Rāma, as spokesman for the dominant human clan, has the final word. For no matter how the focus shifts in the course of the narrative between *vānaras* as true monkeys and as warriors indistinguishable from men, in the end they are viewed as Rāma's inferiors. It is the success of the Rāghavas that must engage the deepest concern of the listener/reader.

[172] The purāṇic literature in particular abounds in stories of gods who, faced with exceptionally powerful demonic adversaries threatening the universal order, used any necessary means for achieving victory. See, e.g., Viṣṇu disguised as a dwarf to repossess the universe from the obliging demon Bali (note on verse 4.64.15). But Rāma's deception here is unlike most of those devised by the gods, who usually employ some clever verbal equivocation or perhaps a disguise. When Rāma shoots from ambush, he has in no sense ingeniously outwitted Vālin, and his breach of the rules of combat is troublesome even for the commentators who believed him to be an incarnation of the god Viṣṇu, as can be seen in their remarks throughout *sargas* 17 and 18.

[173] See p. 47, note 158 above.

8. The Translation and Annotation

ENOUGH has been said about the perils of translation in the preceding volumes of this series to make further discussion unnecessary. The general reader will judge whether the alien world of the epic has been made approachable, while the scholar will decide whether too many liberties have been taken. Only the most gifted translator could have satisfied both, and no hope of doing so was entertained even at the outset.[174]

The notes that accompany the translation, though copious at the request of the General Editor, still do not deal exhaustively with each verse. There exist many reference works that can be consulted for more detailed information about relevant myths, rituals, geography, etc. The chief concerns here have been to convey some sense of the complex manuscript questions raised by the critical edition and to retrieve from the commentaries the kind of material not readily available elsewhere, namely, the traditional view of the *Vālmīki Rāmāyaṇa* as it relates to specific textual problems in the *Kiṣkindhākāṇḍa*, whether of precise meaning or of general significance. It is hoped that the presentation—even in summary—of the commentaries on a given verse will permit careful readers to see how the epic has functioned as a compendium of community standards and to understand the process by which this famous and highly influential text has been charged with the particular interpretations of various pandits over the centuries.

For nonspecialists the notes will no doubt be too detailed, but they do often provide brief explanations of allusions or poetic conventions. They also indicate, usually from the point of view of the commentators, what an obscure verse may mean, or why it is significant that something is said or not said. They show as well what significant words or phrases have been added to arrive at the translation.

[174] A number of expressions recurring throughout the whole of the *Rām* have been translated consistently according to decisions made by the General Editor in consultation with other members of the consortium. A few of these translations may require a word of clarification. "Bull among monkeys" is a literal rendering, meaning "best of monkeys." The "House of Ikṣvāku" is patterned after the conventions developed for ancient Greek texts and implies the noble family line.

For Sanskritists, there are literal translations of most freely translated compounds, explanations of significant alterations in syntax, information provided by commentators on grammatical problems and irregular Sanskrit forms, and identification of the meters of the long verses.

Emendations of the critical text have been very few and are noted as they arise. It will be seen that some have been made as much in the interest of coherence or comprehensible images as in response to strict manuscript evidence.

A final brief word on versification will perhaps be helpful to the reader who knows no Sanskrit but will be consulting the notes. Each epic verse consists of two lines, each line being further divided into two halves. Each resulting quarter of a verse is called a *pāda* (foot). Since this Sanskrit term implies nothing about the number or length of syllables and is thus unrelated to the English use of the word "foot" in metrics, the notes always refer to *pādas* so as to avoid possible confusion. The four *pādas* of a verse are identified for purposes of reference by letters, so that the first one is *pāda* a, the second *pāda* b, and so on.[175] Most of the verses in epic are written in the *śloka* form, which has four *pādas* of eight syllables each, for a total of thirty-two syllables in each verse.[176] The a and c *pādas* share a particular metric pattern of long and short syllables (at least for their crucial final four syllables), as do the b and d *pādas*.[177] The longer verses have rigidly regulated patterns of long and short syllables for the entire *pāda*, and in epic most commonly have either eleven syllables in each *pāda* (*triṣṭubh*) or twelve in each (*jagatī*).[178]

[175] In the *Rām* there are some six-*pāda* or even two-*pāda* verses, but these are rare and often result from arbitrary division of the verses.

[176] These verses are occasionally referred to in English as "stanzas," a term particularly appropriate when, as sometimes happens, the Sanskrit verses function almost as self-contained units, without displaying the expected relationship to verses that precede or follow them. See, e.g., 4.1.1–2 or 4.29.1–6, where the disjunction may of course be caused by added verses.

[177] In Sanskrit, syllables are called literally *guru*, "heavy," or *laghu*, "light."

[178] A few of the long verses in *Kiṣkindhākāṇḍa* have different patterns. Listed in the order of their frequency, the long verse meters found in *Kiṣkindhākāṇḍa* are *upajāti* (26), *vaṃśasthavila* (19), *upendravajrā* (16), *indravajrā* (4), *puṣpitāgrā* (4), *aparavaktra* (2), and *vaṃśamālā* (2). There are also five long verses that have irregular meters. For detailed information on epic versification, see Hopkins 1901, p. 191ff. An excellent short introduction to Sanskrit poetics can be found in Ingalls 1965, pp. 2–29.

KIṢKINDHĀKĀṆḌA

Sarga 1

1. When Rāma arrived with Saumitri at that lake overflowing with lotuses, water lilies, and fish, his passions overflowed, and he lamented.

2. As soon as he saw it, he trembled with rapture. Yielding to the power of love, he said to Saumitri:

3. "Saumitri, see how lovely the forest is around Lake Pampā. Its crested trees are as splendid as mountains.

4. "But anguish still torments me, as I grieve over Bharata's sorrow and the abduction of Vaidehī.

5. "And yet this grassy plot, deep green and yellow, glistens brightly, carpeted with many-colored blossoms from the trees.

6. "With gentle breezes and with blossoms and fruit growing on the trees, this fragrant spring month is a time of heightened passion, Saumitri.

7. "And look, Saumitri, beautiful flowering thickets are pouring down showers of blossoms, like clouds releasing showers of rain.

8. "Forest trees of every kind, shaken by the force of the wind, are scattering blossoms on the ground among the lovely stones.

9. "In glades fragrant with honey, where bees hum, a gentle breeze is blowing, cooled by sandalwood trees.

10. "The mountains, with beautiful tall trees blossoming near their lovely crests, look as if their peaks were touching.

11. "And look at these *karṇikāra* trees everywhere in full flower: They are like yellow-robed men covered with gold ornaments.

12. "This springtime, resounding with birdsongs of every kind, only inflames my pain, Saumitri, for I am without Sītā.

13. "Overcome by grief, I am tormented by love, while the joyous cuckoo, raising its voice, calls out to me.

14. "This water-cock crying joyously by the lovely forest cataract makes me grieve, Lakṣmaṇa, for I am possessed by love.

15. "Birds united with their mates rejoice in flocks of their own kind, Saumitri. Delighted by the hum of bumblebees, they make a sweet sound.

16. "Overpowered by care and grief, Saumitri, I am tormented by that fawn-eyed woman and by the cruel breeze from the spring forest.

17. "The peacocks circled by peahens on the mountain ridges heighten my desire, though I am already filled with desire.

18. "See, Lakṣmaṇa, how this peahen sick with love dances before her dancing peacock mate on the mountain ridges.

19. "Surely the peacock's beloved was not carried off by a *rākṣasa* in the forest. But for me, living without Sītā in this month of flowers is unbearable.

20. "Consider, Lakṣmaṇa, in these forests rich with the burden of their blossoms now that the cool season has passed, how unfruitful the blossoms will be for me.

21. "As if to challenge one another, the joyful birds in flocks utter sweet cries, maddening me with desire.

22. "In the power of another, Sītā, my sweet-speaking, dark beloved with eyes like lotus petals, must surely grieve as I do.

23. "This gentle, cooling breeze, fragrant with flowers, feels like fire to me as I think of my dear wife.

24. "She is gone; but now the crow, that bird who once cried out while flying through the sky, is singing joyfully in a tree.

25. "The very bird who, flying through the sky, once foretold Vaidehī's abduction will now lead me to my large-eyed wife.

26. "Listen, Lakṣmaṇa! Here in the forest the sound of birds warbling in the blossoming treetops increases my desire.

27. "And look, Saumitri, among Pampā's brightly colored rows of trees, red lotuses shine in the water like the newly risen sun.

28. "With its clear waters, filled with red and blue lotuses and fragrant water lilies, Lake Pampā is crowded with geese and ducks.

29. "Always full of *cakravāka* birds, its forests enclosing bright glades, Pampā is resplendent with herds of elephants and deer seeking its waters.

30. "My eyes long to see the petals of the lotus buds, Lakṣmaṇa, for they are like Sītā's eyelids.

31. "Like Sītā's sighs, the captivating wind blows, passing through the trees after mingling with lotus filaments.

32. "Look, Saumitri, there on the southern slope of Pampā's mountain stands the splendid flowering column of the *karṇikāra* tree.

33. "This king of mountains, richly adorned with veins of minerals, releases dust of many colors scattered by the force of the wind.

34. "And the mountaintops, Saumitri, seem to be all aflame with lovely *kiṃśuka* trees, leafless and in full bloom.

35–40. "Here, growing on the banks of the Pampā, are dense and honey-fragrant masses of *mālatī* and *mallikā*, and blossoming *karavīra*; and *ketakīs* and *sinduvāras* and *vāsantī* creepers in full bloom, and *mādhavīs* full of fragrance and *kunda* bushes everywhere; and *ciribilvas* and *madhūkas*, *vañjulas* and *bakulas*, and *campakas* and also *tilakas*, and *nāga* trees flowering; and *nīpas* and *varaṇas* as well, and *kharjūras* in full bloom. And *aṅkolas* and *kuraṇṭas* and *cūrṇakas* and *pāribhadrakas*; *cūtas* and *pāṭalis* also, and flowering *kovidāras* and *mucukundas* and *arjunas* are seen on the mountain peaks; and *ketakas* and *uddālakas* too, *śirīṣas*, *śiṃśapas*, and *dhavas*, *śālmalis*, and *kiṃśukas*, and red *kurabakas* too, *tiniśas* and *naktamālas*, *candanas*, and *syandanas*.

41. "Many beds of red and yellow have formed from the countless blossoms scattered on the mountainsides, Saumitri.

42. "Look, Saumitri, blossoms are bursting forth on the trees, now that the cold has ended; for in spring, trees blossom as if to rival one another.

43. "And see, Saumitri, how Lake Pampā with its cool waters abounding in blue lotuses is sought after by *cakravāka* birds, frequented by *kāraṇḍava* birds, filled with *plava* and *krauñca* birds, and visited by boars and deer.

44. "Pampā looks even lovelier with its warbling birds.

45. "Joyful birds of every kind seem to inflame my love as I think of my dark, lotus-eyed beloved whose face is like the moon.

46. "And look, there on the brightly colored mountainsides the deer are with their does, while I am parted from my fawn-eyed Vaidehī."

47. Lamenting in this way, his mind assailed by grief, he gazed at the lovely flowing waters of beautiful, auspicious Pampā.

48. Anxious and assailed by sorrow, great Rāma intently examined the entire forest with its waterfalls and caves. Then, after deliberating with Lakṣmaṇa, he set forth.

49. Those two set out together for the mountain Ṛśyamūka where Sugrīva and his monkeys dwelled. But the monkeys were terrified when they saw powerful Rāghava and Lakṣmaṇa.

The end of the first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 2

1. Now when Sugrīva saw the brothers Rāma and Lakṣmaṇa, those two great warriors bearing the finest weapons, he became alarmed.

2. That bull among monkeys looked anxiously in all directions and could not settle down anyplace.

3. Beholding those two powerful men, the terrified monkey could not steady his mind, and his heart sank.

4. Righteous Sugrīva was deeply distressed as he reflected and weighed the alternatives with all his followers.

5. As he watched Rāma and Lakṣmaṇa with great anxiety, the lord of monkeys Sugrīva said to his companions:

6. "Surely Vālin has sent those two to this inaccessible forest as spies. Disguised in bark garments, they have come prowling about here."

7. Then when Sugrīva's companions had seen those two excellent bowmen, they went from that mountain slope to another very high peak.

8. Those leaders of the troops of monkeys then swiftly approached and stood surrounding that bull among troop leaders, best of monkeys.

9. Leaping from mountain to mountain and making the mountain peaks tremble with their force, they reached a meeting place.

10. And then all those powerful, leaping monkeys shattered the flowering trees that stood there on the mountain pass.

11. Those great monkeys went leaping everywhere on that big mountain, terrifying the deer, wildcats, and tigers.

12. Assembling on that lord of mountains with their monkey chief, the companions of Sugrīva stood before him with their palms cupped in reverence.

13. Then Hanumān, skilled in speech, spoke to Sugrīva who was trembling with alarm, fearing some harm from his brother Vālin:

14. "Bull among monkeys, I do not see here fierce Vālin, whose cruel looks you fled with an anxious heart.

15. "My friend, I see no danger to you. Evil-minded Vālin, your wicked elder brother whom you fear, is not here.

16. "Ah, monkey, it is all too clear that you are a monkey: You are too capricious to reach any firm decision.

17. "You have both intelligence and knowledge, so judge people's true intentions before you do anything. For a king who lapses into folly cannot govern others."

18. When Sugrīva heard this entire fine speech of Hanumān's, he addressed to him one finer still:

19. "Who would not be afraid upon seeing those two who are like sons of the gods, long-armed and large-eyed, bearing bows, arrows, and swords?

20. "I suspect that those two excellent men have been sent as spies by Vālin; for kings have many friends, and one cannot trust them.

21. "And a man must recognize enemies who go around disguised; for untrustworthy people strike at the weak points of those who are trusting.

22. "Vālin is shrewd about his objectives. Kings have many stratagems to destroy their enemies, and their schemes must be uncovered by ordinary-looking men.

23. "You must go as an ordinary person, monkey, and find out about those two from their various gestures, their appearance, and their manner of speaking.

24–25. "Observe their state of mind. If they seem well meaning, reassure them again and again by flattery and suitable gestures, making them well disposed to me. Then ask those two bowmen their purpose in entering this forest, best of monkeys.

26. "Find out, monkey, if those two are pure in heart. Their innocence can be discovered by their speech or by their appearance."

27. Ordered in this way by the monkey-king, the wind god's son resolved to go where Rāma and Lakṣmaṇa were.

28. Saying, "So be it!" powerful Hanumān honored the words of the unassailable monkey who was so frightened. Then he went where mighty Rāma and Lakṣmaṇa were.

The end of the second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 3

1. Understanding great Sugrīva's words, Hanumān then leaped from the mountain Ṛśyamūka to where the Rāghavas were.

2. When he arrived there, powerful Hanumān, that truly valiant best of monkeys, approached those two with gentle words.

3. Giving up his own form for that of a mendicant, the monkey addressed them and duly praised them:

4–5. "With your fair complexions, you ascetics strict in your vows resemble gods or royal sages. Why have you come to this place, frightening the herds of deer and other forest-dwellers, and examining on all sides the trees growing on the banks of the Pampā?

6–8. "Who are you in these bark garments, best of men, strong, steadfast, bright as gold, enhancing the beauty of this river of auspicious waters, you splendid warriors with the gaze of lions, courageous and strong as lions, majestic, handsome, with the gait of fine bulls, with arms like elephants' trunks, great arms holding bows like Śakra's?

9–12. "Your radiance makes this majestic mountain shine. You look like gods and are worthy of royal sovereignty. With eyes like lotus leaves, you seem to be warriors; yet you wear coils of matted locks. Resembling one another, you are like warriors come from the world of the gods, or like the moon and the sun come to earth by chance. You are broad-chested warriors, men with the look of gods, lion-shouldered and powerful, like furious bulls. Why have you come to this place? Your arms are like iron clubs, long and well-rounded, worthy of every adornment. Why are they unadorned?

13. "I believe you are both capable of protecting this whole earth, complete with its oceans and forests and adorned with the Vindhya and Meru mountains.

14. "These two bright-colored bows, polished and brightly painted, adorned with gold, gleam like Indra's thunderbolts.

15. "Your beautiful quivers are full of sharp, glittering arrows like terrible, death-dealing snakes.

16. "Your two broad swords are very long and adorned with refined gold. They shine like snakes that have just shed their skins.

17. "Why do you not speak to me when I address you this way?

18. "There is a righteous leader of the monkey troops named Sugrīva. Mistreated by his brother, this hero wanders the world in distress.

19. "Sent by that illustrious Sugrīva, king of monkey chiefs, I have come to you. I am a monkey named Hanumān.

20–21. "Righteous Sugrīva desires friendship with you. Know that I am his companion, the monkey-son of the wind god. Wishing to help Sugrīva, I have come here from Ṛśyamūka disguised as a mendicant. I can go wherever I wish in whatever form I choose."

22. After Hanumān, that skillful speaker, had spoken this way to Rāma and Lakṣmaṇa, warriors skilled in speech, he said nothing further.

23. Now when he heard those words of his, majestic Rāma, his face showing delight, spoke to his brother Lakṣmaṇa who stood by his side:

24. "This is the companion of mighty Sugrīva, lord of monkeys. Just when I was wishing for him, he has come to me.

25. "Saumitri, subduer of foes, speak with kind words to Sugrīva's companion, this friendly monkey skilled in speech."

The end of the third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 4

1. When Hanumān heard this agreeably worded speech, he was delighted that Rāma had some purpose, and he thought about Sugrīva:

2. "Since this man has come with some purpose, great Sugrīva will acquire kingship. And this purpose is nearly accomplished."

3. Thoroughly delighted, that bull among monkeys, Hanumān, skilled in speech, then replied to Rāma:

4. "Why have you come with your younger brother to this terrible and inaccessible forest, adorned with Pampā's groves and full of all kinds of savage beasts?"

5. At these words, Lakṣmaṇa, urged by Rāma, presented great Rāma, son of Daśaratha.

6. "There was a glorious king named Daśaratha, devoted to righteousness. This is his eldest son named Rāma, famous among people.

7. "A refuge for all beings, this warrior who has followed his father's command is the most excellent of Daśaratha's sons.

8. "Deprived of kingship, he came to live here in the forest with me. Self-controlled and splendid, he was followed by his wife Sītā just as at day's end the splendid sun is followed by its own radiance.

9–10. "I am his younger brother, Lakṣmaṇa by name. I have become his devoted servant because of his good qualities; for he is grateful, learned, worthy of happiness, very deserving and kindly disposed toward all beings. Deprived of sovereignty, he has taken refuge in forest life.

11. "While we were absent, his wife was carried off by a *rākṣasa* who can change form at will, but we do not know the *rākṣasa* who stole his wife.

12–13. "There was a son of Śrī named Danu who through a curse became a *rākṣasa.* It was he who informed us about powerful Sugrīva. 'The heroic king of the monkeys will know your wife's abductor,' he said. Then radiant Danu went happily to heaven.

14. "I have stated all of this truthfully to you, since you ask; for Rāma and I have both come to Sugrīva for help.

15. "Rāma, who gave away his riches and achieved the highest glory, was formerly a protector of people, but now he needs Sugrīva as his protector.

16. "And since Rāma, overcome and tormented by grief, has come for refuge, Sugrīva and his troop leaders should be gracious to him."

17. Saumitri's tears flowed as he spoke in this piteous way; and Hanumān, skilled in speech, made this reply:

18. "The lord of monkeys must receive men such as you, for you are intelligent and have subdued both your anger and your passions. How fortunate that you have appeared!

19. "For his brother Vālin has become hostile toward him and stripped him of royal sovereignty as well. Greatly mistreated and robbed of his wife, he lives frightened in the forest.

20. "Sugrīva, the son of the sun god, along with us will help you in your search for Sītā."

21. After speaking in this way, Hanumān with his sweet voice gently said to Rāghava: "Let us go to Sugrīva."

22. In keeping with custom, righteous Lakṣmaṇa respectfully saluted Hanumān who had spoken in that way and said this to Rāghava:

23. "This cheerful monkey, son of the wind god, is telling the truth. Sugrīva, too, has a purpose, so you have achieved your purpose, Rāghava.

24. "Hanumān is cheerful, his countenance is clear, and he speaks candidly. The warrior son of the wind god would not tell a lie."

25. Then Hanumān, the wise son of the wind god, went with the two Rāghava warriors to the king of the monkeys.

26. And now the son of the wind god, that most heroic monkey whose fame was widespread, whose valor was great, and whose mind was pure, set out for that best of mountains with Rāma and Lakṣmaṇa, rejoicing as if he had already accomplished his purpose.

The end of the fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 5

1. Hanumān went from Ṛśyamūka to Mount Malaya and then announced the two Rāghava warriors to the king of the monkeys.

2. "This is wise Rāma whose valor is unfailing. This truly valiant Rāma has arrived with his brother Lakṣmaṇa.

3. "Rāma, son of Daśaratha, was born in the House of the Ikṣvākus. Known for his righteousness, he is carrying out his father's command.

4. "While this great, self-controlled man was living in the forest, his wife was carried off by a *rākṣasa.* And so he has come to you for help.

5–6. "His father gratified the god of fire with the Rājasūya and Horse Sacrifices, giving hundreds of thousands of cows as sacrificial fees. He also protected the earth through his asceticism and truthfulness. On account of a woman, this son of his, Rāma, has come to you for help.

7. "These brothers, Rāma and Lakṣmaṇa, desire friendship with you. Receive them and show honor to them, for they are both most worthy of respect."

8. When he heard Hanumān's words, Sugrīva was delighted at heart. Freed from anxiety, he gave up his terrible fear of Rāghava.

9. Sugrīva, lord of monkeys, took on a very handsome human form and spoke in a friendly way to Rāghava:

10. "You are valiant, instructed in righteousness, and kind to all. Your good qualities have been accurately described to me by the wind god's son.

11. "For me it is indeed an honor and also a great advantage, lord, that you desire friendship with me, a monkey.

12. "And if such an alliance is agreeable to you, here is my outstretched arm. Take my hand in yours and let us make a firm pact."

13. Now when Rāma heard Sugrīva's eloquent speech, he was delighted at heart and grasped his hand with his own. Accepting cordial friendship, he embraced him tightly.

14. Then Hanumān, subduer of foes, gave up his mendicant form and in his own form kindled a fire with two pieces of wood.

15. He honored the blazing fire, worshiping it with flowers. Pleased and composed, he placed it between those two.

16. Then Sugrīva and Rāghava entered into an alliance by reverently circling the blazing fire.

17. Delighted at heart, the monkey and Rāghava could not get their fill of looking at each other.

18. Afterward powerful Sugrīva intently spoke these words to Daśaratha's son Rāma, who understood all things:

The end of the fifth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 6

1. "My companion, the excellent counselor Hanumān, has told me why you have come to this uninhabited forest, Rāma.

2–3. "While you and your brother were living in the forest, both you and wise Lakṣmaṇa left your wife Maithilī, daughter of Janaka, by herself. A *rākṣasa* who was longing for such an opportunity carried her off weeping, after he had first killed the vulture Jaṭāyus.

4. "You shall soon be released from the sorrow born of this separation from your wife. For I shall bring her back like the lost *vedas.*

5. "Whether she is down in the underworld or up in the heavens, I shall bring back your wife and give her to you, subduer of your foes.

6. "Know that these words of mine are true, Rāghava. Give up your grief, great-armed man: I shall bring back your beloved.

7. "I now realize that it was Maithilī I saw being carried off by a *rākṣasa* of cruel deeds. There is no doubt about it.

8. "Struggling in Rāvaṇa's embrace like the bride of a serpent-king, she was hoarsely crying, 'Rāma, Rāma! Lakṣmaṇa!'

9. "When she saw me and my four companions standing on the mountainside, she dropped her shawl and her bright ornaments.

10. "These we took and put away, Rāghava. I shall bring them. You should be able to recognize them."

11. Then Rāma said to Sugrīva, the bearer of good news, "Bring them quickly, my friend. Why do you delay?"

12. At these words, Sugrīva, who wished to help Rāghava, quickly entered a deep cave in the mountain.

13. The monkey took the shawl and the bright ornaments and showed them to Rāma, saying, "Look at this."

14. Then, as Rāma took that garment and the bright ornaments, tears covered his face as mist covers the moon.

15. His face was stained with the tears he shed for love of Sītā. Crying, "Ah, beloved!" he lost his composure and fell to the ground.

16. Repeatedly he pressed those fine ornaments to his heart and sighed deeply like an angry snake in its burrow.

17. Through an unbroken stream of tears, Rāma saw Saumitri by his side and began to lament piteously:

18. "Look, Lakṣmaṇa, here are the shawl and ornaments that Vaidehī let fall from her body to the ground as she was being carried away.

19. "As she was being carried off, Sītā must surely have dropped these ornaments onto grassy ground, and that is why they look like this.

20. "Tell me, Sugrīva, when you saw my beloved who is dear as life to me, where was the fierce-looking *rākṣasa* taking her?

21. "And where does he live, that *rākṣasa* who has brought me such calamity? Because of him, I shall destroy all *rākṣasas.*

22. "By carrying off Maithilī and angering me so deeply, he has opened the door of death and brought his own life to an end.

23. "Lord of monkeys, tell me about my enemy, the night-stalker who by deceit carried my dearly beloved wife away from the forest. I shall send him this very day into the presence of Yama, the god of death."

The end of the sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 7

1. When sorrowful Rāma had addressed him in this fashion, the monkey Sugrīva cupped his palms in supplication. His voice choked with sobs, he tearfully said these words:

2. "I know nothing whatever about this low-born, evil *rākṣasa's* dwelling, his power, his valor, or his family.

3. "But I solemnly promise I will make an effort such that you shall regain Maithilī. Give up your grief, subduer of your foes.

4. "Satisfying you by killing Rāvaṇa and his followers, I shall soon exert my strength so that you will be pleased.

5. "Enough of this yielding to despair. Remember your own natural composure. Such faintheartedness is unworthy of a man like you.

6. " I, too, have met with great misfortune through the abduction of my wife, yet I do not grieve in this fashion, nor do I abandon my composure.

7. "Nor do I grieve over her, though I am just an ordinary monkey. How much less should you, who are great, disciplined, and resolute?

8. "You should firmly hold back the tears that come. You should not abandon the fortitude demanded of the strong.

9. "In misfortune or loss of wealth or in mortal danger, the resolute man deliberates with his own judgment and does not despair.

10. "But the foolish man who always gives way to despair sinks helplessly in grief, like an overloaded boat in water.

11. "Here, I cup my palms in supplication. I beseech you out of affection: Rely upon your manliness. You must not let grief take hold of you.

12. "For those who give way to grief, there is no happiness, and their strength dwindles away. You must not grieve.

13. "It is out of friendship that I offer this counsel. I am not telling you what to do. But if you honor my friendship, you should not grieve."

14. Gently comforted by Sugrīva, Rāghava wiped his tear-drenched face with the edge of his garment.

15. And now lord Kākutstha, restored to his normal state by Sugrīva's words, embraced him and said this:

16. "You have done what is right and proper for a loving and helpful friend to do, Sugrīva.

17. "Here I am, my friend, comforted by you and restored to my normal state. Such a friend is indeed hard to find, particularly at a time like this.

18. "But now you must make an effort to search for Maithilī and the fierce, evil *rākṣasa* Rāvaṇa.

19. "And you must tell me without reservation what I am to do for you. Everything will succeed for you, like crops in a good field during the rains.

20. "And you must regard as the truth those words that I proudly spoke, tiger among monkeys.

21. "I have never spoken a falsehood before, nor shall I ever speak one. I promise you this; I swear it to you by truth itself."

22. Sugrīva and his monkey companions were delighted to hear Rāghava's words, particularly his promise.

23. When the wise monkey Sugrīva, foremost of monkey warriors, heard the words of that mighty bull among men, he felt in his heart that his purpose was already accomplished.

The end of the seventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 8

1. Delighted by this speech, the monkey Sugrīva said these words to Lakṣmaṇa's older brother, Rāma:

2. "Undoubtedly I am favored by the gods in every way, because you who are endowed with every virtue have become my friend.

3. "Blameless Rāma, with you as my ally, I could surely win even the kingdom of the gods, not to mention my own, lord.

4. "Rāghava, I deserve the honor of my friends and relatives since I have obtained with fire as my witness an ally born in the House of the Rāghavas.

5. "You will gradually learn that I, too, am a friend worthy of you. But I myself cannot speak of my own good qualities.

6. "The affection of great, magnanimous men like you is altogether unswerving, like the composure of the self-possessed.

7. "Good friends regard their own silver, gold, clothes, and ornaments as belonging to their good friends as well.

8. "Rich or poor, happy or unhappy, guiltless or guilty, a friend is the ultimate refuge.

9. "For the sake of a friend, one would sacrifice wealth, happiness, or even life itself once one has seen such affection."

10. "That is so," said Rāma to Sugrīva, whose welcome words were spoken before wise Lakṣmaṇa, splendid as Indra Vāsava.

11. Then seeing that Rāma and mighty Lakṣmaṇa were standing, Sugrīva eagerly cast his eyes all about the forest.

12. The lord of monkeys saw a *sāla* tree nearby with lovely blossoms, full of leafy shoots and graced with bees.

13. From that *sāla* tree Sugrīva broke off a beautifully blossoming branch with many leaves. He spread it out and sat down on it with Rāma.

14. Then, seeing those two seated, Hanumān as well tore off a *sāla* branch and made modest Lakṣmaṇa sit down.

15. Then, with a sweet voice, his words agitated with excitement, the delighted Sugrīva spoke gently and affectionately to Rāma:

16. "Mistreated by my brother, robbed of my wife, here I am, unhappy and tormented by fear, roaming this great mountain Ṛśyamūka.

17. "Wronged and shown hostility by my brother Vālin, I live terrified, sunk in fear, my mind distracted, Rāghava.

18. "You who give freedom from fear to everyone, please be gracious to me too, for I am oppressed with fear of Vālin and have no one to protect me."

19. Addressed in this fashion, powerful Kākutstha, who was devoted to righteousness and knew what was right, smiled slightly and replied to Sugrīva:

20. "A friend is helpful, an enemy hurtful. This very day I shall kill your wife's abductor.

21–22. "For here are my sharp-edged, winged arrows of great speed, born in Kārtikeya's bed of reeds, decorated with gold, heron-feathered, well-jointed, and with very sharp points, like great Indra's thunderbolts or angry serpents.

23. "You shall see your enemy Vālin, who calls himself a brother but has wronged you so, brought down by my arrows, like a mountain torn apart."

24. When he heard Rāghava's words, the army leader Sugrīva felt unequaled joy and cried, "Excellent! Excellent!

25. "Rāma, I have been overwhelmed by grief, and you are the refuge of the grief-stricken. It is because I regard you as my friend that I lament before you.

26. "For by offering me your hand with fire as witness, you have become my friend. I swear by truth itself that I value you more than my own life.

27. "It is because I regard you as my friend that I confidently express the inner sorrow that constantly torments my mind."

28. But when with tear-filled eyes and tear-choked voice he had said that much, he could speak no further.

29. Still, since Rāma was there, Sugrīva resolutely checked the rush of his tears, which had come as suddenly as the rushing of a river.

30. Holding back his tears, wiping his bright eyes and sighing deeply, the powerful monkey addressed Rāghava once again:

31. "Some time ago, Rāma, Vālin deprived me of kingship. Since he was the stronger, he drove me out with harsh words.

32. "He took my wife, who is dearer to me than life itself, and imprisoned my friends.

33. "And that evil-minded creature is still trying to destroy me, Rāghava. I have often had to kill monkeys he has sent out.

34. "So when I saw you, Rāghava, I was suspicious and too frightened to approach. For when danger threatens, everyone is fearful.

35. "My only companions are these led by Hanumān. Nonetheless, I manage to survive even in these difficult circumstances.

36. "For these affectionate monkeys protect me on all sides. When I must go they go along, and when I stay they always stay with me.

37. "What use is it to tell you the details, Rāma? This is the story in brief: My older brother Vālin, famed for his great strength, has become my enemy.

38. "With his destruction, my suffering would vanish at once. My happiness and even my life itself are bound up with his destruction.

39. "Grief-stricken, I have explained how my grief can be ended, Rāma. Happy or unhappy, a friend is always the refuge of his friend."

40. When he had heard this speech, Rāma said to Sugrīva: "I should like to hear the true cause of this hostility.

41. "For when I have heard the reason for your hostility and determined your strength or weakness, monkey, I shall willingly do whatever must be done next.

42. "For when I hear how you were insulted, the strong indignation that stirs my heart swells, like the rushing water during the rains.

43. "Speak freely and in happiness while I string my bow. For the moment I loose my arrow, your enemy will be destroyed."

44. When great Kākutstha addressed them in this way, Sugrīva and the other four monkeys felt incomparable joy.

45. Then with joy showing on his face, Sugrīva began to explain to Lakṣmaṇa's older brother the true cause of the hostility.

The end of the eighth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 9

1. "My older brother Vālin, slayer of his enemies, was always highly regarded by our father and by me as well, in former times.

2. "Because he was the elder, the counselors placed him on the throne as the greatly respected lord of monkeys when our father died.

3. "And while he governed our great ancestral kingdom, I stood by humbly at all times, like a servant.

4. "Now it is well known that because of a woman there was great hostility in former times between Vālin and the first-born son of Dundubhi, powerful Māyāvin.

5. "One night when people were asleep, he came to the gates of Kiṣkindhā. Roaring angrily he challenged Vālin to battle.

6. "Now my brother Vālin, who was asleep, could not bear it when he heard that frightful-sounding roar, and he quickly rushed out.

7. "As he left in a rage to kill that great *asura*, the women and I respectfully tried to restrain him.

8. "But the powerful monkey brushed all of us aside and went out. So out of affection I followed Vālin.

9. "Now when the *asura* saw from afar my brother and me taking a stand, he grew frightened and quickly ran away.

10. "And though he ran in terror, the two of us ran faster still, for the road was well lit by the rising moon.

11. "But the *asura* plunged into a great cavern in the ground which was hard to reach and covered with grass. The two of us reached the entrance and stopped.

12. "When he saw his enemy enter that cavern, Vālin gave way to anger. With passions churning, he said these words to me:

13. " 'Wait here attentively at the entrance to this cavern, Sugrīva, while I go in there and kill my enemy in battle.'

14. "When I heard his words, scorcher of foes, I begged him not to go; but he made me swear by his feet and then entered the cavern.

15. "An entire year passed while he was inside the cavern, and I remained at the entrance as that time went by.

16. "In my affection for him, I became anxious and believed my brother was dead, for I did not see him, and my mind feared the worst.

17. "Then after a long time I saw red foaming blood gush from the cavern, and I was in anguish.

18. "And to my ears came the echo of *asuras* roaring and the sound of my elder brother crying out.

19. "Now judging by these signs that my brother was slain, I blocked the entrance to the cavern with a rock the size of a mountain. Grief-stricken, I offered funeral libations for him and returned to Kiṣkindhā, my friend.

20. "With effort his counselors got the truth from me, though I tried to conceal it. Then they assembled and together had me consecrated.

21. "But while I was lawfully governing his kingdom, Rāghava, back came Vālin, having in fact killed his enemy the great *asura.*

22. "Now when he saw I had been consecrated, his eyes turned red with anger. He imprisoned my counselors and spoke abusively to me.

23. "Though I could have had him punished, Rāghava, my heart was restrained by respect for a brother, and I could not act against that evil creature.

24. "Honoring that great monkey, I greeted him respectfully as was proper; but he was not satisfied and would not pronounce blessings on me."

The end of the ninth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 10

1. "Hoping to please him, I tried to appease my enraged brother who had arrived so filled with anger.

2. " 'Fortunately, you have killed your enemy and arrived safely! For you, joy of the unprotected, are the only protector for me, who has no one to protect me.

3. " 'Accept this many-ribbed umbrella like a full moon on high and these yak-tail fans, which I offer you.

4. " 'You alone are king and worthy of honor. I am just as I always was before. I restore to you this kingdom, which I merely held in trust.

5. " 'Do not be angry with me, gentle king, slaughterer of your enemies. I beg you with bowed head and with palms cupped in supplication.

6. " 'I was forcibly appointed to the rank of king by the assembled counselors and people of the city, lest the kingless country tempt someone.'

7. "But though I spoke affectionately, that monkey abused me and said to me, 'Damn you!' and many other things of that sort.

8. "He brought together citizens and respected counselors, and in the midst of my close friends, he said the vilest things about me:

9. " 'You all know how cruel, wicked-minded Māyāvin, the great *asura*, wishing to do battle, challenged me that night.

10. " 'When I heard his roar, I came out of my palace, and this fearsome brother of mine quickly followed me.

11. " 'But as soon as the mighty *asura* saw me in the night with a companion, he ran off terrified. When he saw the two of us running after him, he rushed, pursued by us, into a great cavern.

12. " 'When I realized that he had entered that great and terrible cavern, I spoke to this brother of mine who was plotting a cruel deed:

13. " ' "I cannot return to the city without destroying the *asura*. Wait at the entrance to the cavern while I kill him."

14. " 'Thinking that Sugrīva was standing by, I went into that formidable cavern. And while I was searching for Māyāvin, a year went by.

15. " 'But because I did not despair, I found and killed that fearsome *asura* enemy together with his kinsmen.

16. " 'Then the cavern became impassable, filled with a stream of blood flowing from his mouth as he roared underground.

17. " 'As I made my way out after killing my enemy, Dundubhi's valiant son, I could not see the mouth of the cavern at all, for it had been blocked.

18. " 'I cried out, "Sugrīva!"again and again. When there was no response, I was deeply distressed.

19. " 'But with repeated kicks I managed to break through. Then I came out that way and returned here.

20. " 'I was shut in there by this malicious Sugrīva who, unmindful of brotherly affection, sought the kingdom for himself.'

21. "And with those words the monkey Vālin, unperturbed, then banished me with nothing but a single garment.

22. "He drove me away and took my wife, Rāghava; and in fear of him, I have traversed this entire earth with its forests and oceans.

23. "Sorrowing on account of the abduction of my wife, I came to Ṛśyamūka, best of mountains, which for an unrelated reason Vālin cannot approach.

24. "Now I have told you the whole long story of our quarrel. Just see, Rāghava, the calamity that has befallen me though I am blameless.

25. "Hero, you grant freedom from fear to everyone. Please be gracious to me and punish Vālin, for fear of him oppresses me."

26. Addressed in this way, the powerful knower of righteousness smiled slightly and began to speak to Sugrīva words consistent with righteousness:

27. "These unfailing arrows of mine, sharp, angry, bright as the sun, shall fall on that evildoer Vālin.

28. "Sinful Vālin has violated all decency by taking your wife. He shall remain alive only as long as I do not see him.

29. "I realize from my own experience that you are plunged in an ocean of grief. But I will rescue you from it, and you shall attain all that you desire."

The end of the tenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 11

1. When he had heard Rāma's words, which increased both his joy and his courage, Sugrīva honored Rāghava and praised him:

2. "With your blazing, sharp arrows, which can pierce vital organs, you could no doubt, when angry, burn up the three worlds, like the sun at the end of the cosmic cycle.

3. "Listen attentively as I describe Vālin's manliness, heroism, and fortitude. Then afterward do what must be done.

4. "Before the sun rises, Vālin strides from the western to the eastern ocean and from the southern to the northern ocean without tiring.

5. "Mighty Vālin climbs to the tops of mountains, swiftly tosses even their huge peaks upward and then catches them again.

6. "And in forests, Vālin displays his strength by swiftly shattering all sorts of mighty trees.

7. "There was a mighty buffalo-*asura* named Dundubhi, big as the peak of Mount Kailāsa, who possessed the strength of a thousand elephants.

8. "Corrupted by pride in his might and deluded by a boon granted to him, that gigantic creature went to the ocean, the lord of rivers.

9. "Confronting the billowing sea with its hoard of gems, he said to that great ocean, 'Come, fight with me!'

10. "Then, king, the righteous mighty ocean rose up and said these words to that *asura* who was driven by fate:

11. " 'I cannot do battle with you, who are skillful in battle. But listen; I shall name one who will give you battle.

12. " 'In a great forest stands the king of mountains, the father-in-law of Śaṅkara, the supreme refuge of ascetics known as Himalaya.

13. " 'With his caverns and cascades, with his many caves and waterfalls, he is capable of giving you unrivaled satisfaction in battle.'

14. "Considering the ocean to be frightened, that best of *asuras* went like an arrow loosed from a bow to the forest of the mountain Himalaya.

15. "With a roar Dundubhi hurled from that mountain to the earth many white boulders, as big as the king of elephants.

16. "Then gentle Himalaya, in the form of a friendly-looking white cloud resting on his own summit, spoke these words:

17. " 'Dundubhi, you are devoted to righteousness. You should not trouble me, the refuge of ascetics, for I am unskilled in warfare.'

18. "Hearing this speech of the wise king of mountains, Dundubhi, red-eyed with anger, spoke these words:

19. " 'If you are incapable of battle or paralyzed through fear of me, name someone who can give battle to me today, for I am eager to fight.'

20. "When righteous Himalaya, skilled in speech, heard that unprecedented speech, he replied in anger to that best of *asuras*:

21. " 'In Kiṣkindhā, unequaled in splendor, there dwells a wise and majestic monkey named Vālin, whose prowess is equal to Śakra's.

22. " 'Wise and skilled in battle, he is capable of offering you great single combat, just as Indra Vāsava did to Namuci.

23. " 'Go to him quickly if you desire battle now, for he is invincible and always heroic in warfare.'

24. "When he heard Himalaya's words, Dundubhi went in a fury to Vālin's city Kiṣkindhā.

25. "Taking the form of a terrifying, sharp-horned buffalo, he looked like a huge cloud laden with rain in the monsoon sky.

26–27. "Then mighty Dundubhi reached Kiṣkindhā's gate and roared like a great kettledrum, making the earth tremble; and he broke the trees growing nearby, tearing up the ground with his hooves, and boldly slashing the gate with his horns, like a two-tusked elephant.

28. "Vālin, who was in the women's quarters, could not bear hearing the noise, so out he rushed with his women, like the moon appearing with the stars.

29. "Vālin, lord of all the forest-dwelling monkeys, said to Dundubhi in measured and clearly articulated words:

30. " 'Why do you roar and besiege this city gate? I know you, mighty Dundubhi. Protect your own life!'

31. "When he heard the speech of the wise monkey-king, Dundubhi, red-eyed with anger, said these words:

32. " 'Warrior, you should not make speeches in front of women. Give me battle. Then I shall know your strength.

33. " 'Or perhaps I should restrain my anger for tonight? Let us agree on sunrise as the limit to your free enjoyment of love, monkey.

34. " 'For whoever kills anyone who is drunk or heedless or asleep or without weapons or, like you, completely stupefied by passion is regarded in this world as the murderer of an unborn child.'

35. "Laughing quietly, Vālin then dismissed Tārā and all the other women and angrily said to that best of *asuras*:

36. " 'Unless you are afraid of battle, don't think that I am drunk. Consider my intoxication as a warrior's customary drinking before our encounter.'

37. "With these words, angry Vālin put on a gold necklace he had received from great Indra, his father, and stood ready for battle.

38. "Vālin seized that mountainous Dundubhi by his two horns, threw him to the ground, and roared loudly.

39. "In that mortal conflict, Dundubhi was then crushed. As he was flung to the ground, blood flowed from his ears, and the gigantic *asura* fell to earth, dead.

40. "With both arms, impetuous Vālin lifted that *asura*, now without life or consciousness, and with one quick toss hurled him a league away.

41. "As he was violently flung away, drops of blood from his mouth were scattered by the wind and fell on Matañga's hermitage.

42. "Seeing the drops of blood fall there, the sage pronounced a terrible curse on Vālin for throwing the body: 'He must not enter here. It will be death for him to enter.'

43. "With palms cupped in reverence, Vālin approached the great seer and begged forgiveness.

44. "Frightened by the threat of that curse, lord of men, that monkey therefore refuses to enter here, or even to look at the great mountain Ṛśyamūka.

45. "Knowing that he cannot enter here, Rāma, I roam this great forest with my ministers, free from care.

46. "Here, one can see the skeleton of that Dundubhi, high as a mountain, hurled away by Vālin in the exuberance of his strength.

47. "And here are seven thick *sāla* trees with branches hanging down, any one of which Vālin with his strength could pierce through with an arrow.

48. "I have made clear to you his unequaled strength, Rāma. How then will you be able to kill Vālin in battle, king?

49. "If, however, you could split these *sāla* trees with a single arrow, then, great-armed man, I would know you were capable of killing Vālin."

50. When great-armed Rāghava heard those words of great Sugrīva, he easily lifted Dundubhi's body with his big toe and hurled it ten leagues.

51. And when Sugrīva saw the body flung away, he spoke these reasonable words to Rāma in Lakṣmaṇa's presence:

52. "When the body was thrown before, my friend, it was fresh and had flesh and blood. But now it has become like straw, light and without flesh, Rāghava. So in this case, it is impossible to know whether your strength or Vālin's is superior."

The end of the eleventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 12

1. When he heard those words so well spoken by Sugrīva, mighty Rāma took up his bow to inspire confidence.

2. The bestower of honor seized his terrible bow and a single arrow, took aim at the *sāla* trees, and shot, filling every quarter with the sound of his bowstring.

3. Released by powerful Rāma, the gold-adorned arrow split the seven *sāla* trees, passed through the mountaintop, and entered the earth.

4. In an instant, the swift arrow split the earth, entered it, flew out again, and quickly returned to its quiver.

5. When that bull among monkeys saw those seven *sāla* trees pierced by the force of Rāma's arrow, he was greatly amazed.

6. Highly pleased, Sugrīva cupped his palms in reverence before Rāghava and then threw himself down with his head to the ground, so that his ornaments hung down.

7. In his delight at that feat, Sugrīva spoke to the heroic knower of righteousness, foremost of those skilled in every weapon, who was standing there:

8. "My lord, bull among men, with your arrows you are capable of killing in battle all the gods, including Indra, to say nothing of Vālin.

9. "Kākutstha, who can stand in the forefront of battle before you, who with a single arrow have split open seven great *sāla* trees, the mountain, and the earth?

10. "Now my sorrow is gone, now my joy is supreme, for I have gained you, the equal of great Indra and Varuṇa, as my close friend.

11. "As a favor to me, Kākutstha, you must this very day kill Vālin, my enemy in the form of a brother. See, I cup my hands in reverence."

12. Then wise Rāma embraced handsome Sugrīva and with Lakṣmaṇa's approval responded in these words:

13. "Let us go from here to Kiṣkindhā. You, Sugrīva, go swiftly before us. And when you get there, challenge Vālin, that brother in name only."

14. Proceeding quickly to Vālin's city Kiṣkindhā, they all stopped in the dense forest, concealing themselves behind trees.

15. Girding his loins, Sugrīva, as a challenge to Vālin, bellowed horribly, seeming to split the sky with his furious roaring.

16. Angered at hearing his brother's roars, mighty Vālin, enraged, rushed out, like the sun from behind the slope of the sunset-mountain.

17. Then a tumultuous battle took place between Vālin and Sugrīva, like a dreadful clash in the sky between the planets Mercury and Mars.

18. In the conflict, the two brothers, beside themselves with rage, struck each other with fists like thunderbolts and with palms like lightning.

19. Then bow in hand, Rāma looked carefully at those two warriors who were as similar to one another as the twin gods, the Aśvins.

20. And since he could not distinguish Sugrīva from Vālin, Rāghava could not make up his mind to loose his deadly arrow.

21. Meanwhile, routed by Vālin, Sugrīva did not see his protector, Rāghava, so he fled to Ṛśyamūka.

22. Exhausted, his body spattered with blood, battered by blows, he fled into the great forest, angrily pursued by Vālin.

23. But when mighty Vālin saw him enter that forest, he turned back in fear of the curse, saying, "You have escaped, then!"

24. Rāghava, too, with his brother and Hanumān as well, came back to that same forest where the monkey Sugrīva was.

25. When he saw Rāma arriving with Lakṣmaṇa, Sugrīva was ashamed. With his eyes fixed on the ground, he spoke dejectedly:

26. "First you showed me your prowess and said I should challenge my enemy. Then you let him beat me. Why do you act like this now?

27. "Right then, Rāghava, you should have said honestly, 'I will not kill Vālin.' Then I would never have budged from here."

28. But when great Sugrīva spoke so pitifully in a dejected voice, Rāghava replied:

29. "Poor Sugrīva, listen to the reason why I did not shoot this arrow, and let your anger be dispelled.

30. "In ornaments, in your dress, your size, and your movements, you and Vālin are very similar to each other, Sugrīva.

31. "Monkey, I cannot tell the difference between the two of you in voice, splendor, glance, valor, or speech.

32. "And so, best of monkeys, bewildered by this similarity of appearance, I did not loose my swift, foe-destroying arrow.

33. "But soon you will see Vālin writhing on the ground, struck down by me in battle with a single arrow.

34. "Lord of monkeys, you must place on yourself some distinguishing mark by which I may recognize you when you are engaged in single combat.

35. "Lakṣmaṇa, pluck that auspicious flowering *gajapuṣpī* creeper and place it around great Sugrīva's neck."

36. Then Lakṣmaṇa plucked a blossoming *gajapuṣpī* that was growing on the mountainside and draped it around Sugrīva's neck.

37. With the creeper fastened about his neck, majestic Sugrīva resembled a rain cloud at twilight with a garland of cranes.

38. Radiant in body, intent on Rāma's words, he went with Rāma to Kiṣkindhā, which Vālin protected.

The end of the twelfth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 13

1–2. And so, taking up his great gold-adorned bow and with it his arrows, bright as the sun and potent in battle, Rāma, the righteous elder brother of Lakṣmaṇa, went with Sugrīva from Ṛśyamūka to Kiṣkindhā, which was protected by Vālin's prowess.

3. Before great Rāghava went strong-necked Sugrīva and mighty Lakṣmaṇa.

4. Behind came heroic Hanumān, Nala, the monkey Nīla, and also glorious Tāra, all leaders among the leaders of the monkey troops.

5–6. They saw trees bending down under the burden of their blossoms, and rivers flowing to the sea bearing their clear waters, and gorges and mountains and waterfalls and caves and high peaks and caverns lovely to behold.

7–8. And on their way they beheld ponds whose waters were splendid with lotuses, whose leaves were bright as emeralds and whose buds were fully opened—ponds resounding with *kāraṇḍa* ducks, cranes, geese, *vañjulas*, waterfowl, *cakravākas*, and other birds.

9–10. They saw deer ranging in the forest eating tender shoots of grass, fearlessly wandering everywhere or standing on dry ground; and also fearsome, solitary wild elephants adorned with white tusks, enemies of the ponds whose banks they shattered.

11. And thus observing the other wild animals in the forest and the birds moving in the sky, they hurried along, obedient to Sugrīva's will.

12. Now as they went swiftly on, Rāma, joy of the Raghus, noticed a dense grove of trees, and he said to Sugrīva:

13. "There, dark as a rain cloud and massive as a cloud bank in the sky, stands a grove entirely surrounded by plantain trees.

14. "I want to know what it is, my friend. I am curious, and I would like you to satisfy my curiosity."

15. When he heard great Rāghava's words, Sugrīva told him about that large grove as he walked along.

16. "That is an immense ashram where all weariness is removed, Rāghava. For it has gardens and parks, with sweet-tasting roots, fruit, and water.

17. "There the seven sages called the Saptajanas once lived. They were strict in their vows and always slept upside down in the water.

18. "After seven hundred years of living in the forest, existing solely on the air they took in once every seven days, they went to heaven in their own bodies.

19. "By virtue of this power of theirs, their ashram, surrounded by a wall of trees, is unapproachable even for the gods or demons, including Indra.

20. "Birds and other forest creatures avoid it. Those who enter it even by mistake do not come out again.

21. "But from within one hears the jingling of ornaments and the sweet sounds of instruments and singing, and there is also a divine fragrance, Rāghava.

22. "The three sacred fires are also burning there. You can see the dense smoke, gray as a dove's body, shrouding the treetops.

23. "Restrained and with palms cupped in reverence, you and your brother Lakṣmaṇa must bow humbly to the sages, righteous Rāghava.

24. "For no ill can befall people who bow humbly to these contemplative seers, Rāma."

25. So, with their palms cupped in reverence, Rāma and his brother Lakṣmaṇa respectfully saluted those great seers.

26. When they had saluted respectfully, righteous Rāma, his brother Lakṣmaṇa, and Sugrīva and the other monkeys went on, delighted at heart.

27. Then when they had traveled a long way from the ashram of the Saptajanas, they saw unassailable Kiṣkindhā, which Vālin protected.

The end of the thirteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 14

1. When they had all gone quickly to Kiṣkindhā, which Vālin protected, they stopped in the dense forest, concealing themselves behind trees.

2. Broad-necked Sugrīva, who loved the forest, glanced about the forest and summoned up his great anger.

3. Then, surrounded by his attendants, he challenged Vālin to battle with a dreadful roar, nearly splitting the skies with his roaring.

4. Now, like the newly risen sun, Sugrīva, who moved like a proud lion, looked at Rāma, skillful in action, and spoke these words:

5. "We have reached Vālin's city Kiṣkindhā, with its gateway of pure gold, surrounded by a monkey-snare and bristling with banners and engines of war.

6. "Just as the proper season arrives to make the vine bear fruit, so should you, warrior, make good at once your earlier promise to kill Vālin."

7. Addressed in this way by Sugrīva, righteous Rāghava, destroyer of his enemies, then said these words to Sugrīva:

8. "Wearing those flowers called *gajapuṣpī*, you are now easy to recognize: You look like some extraordinary sun up in the heavens within a garland of stars.

9. "By loosing a single arrow in battle, monkey, I shall today deliver you from fear and from Vālin's enmity.

10. "Just show me that enemy in the guise of a brother, Sugrīva. Then Vālin, struck down here in the forest, will writhe in the dust.

11. "If he comes within range of my sight and leaves again alive, then you may come to me at once and reproach me with my guilt.

12. "Before your very eyes I split the seven *sāla* trees. Know therefore that by my might I shall kill Vālin today.

13. "Filled with a desire for right, I have never before spoken a falsehood even when I was in danger, warrior, and I shall by no means speak one now.

14. "Don't worry! For I shall make my promise fruitful, just as Indra of a hundred sacrifices with his rain makes fruitful the rice sprouting in a field.

15. "Therefore, Sugrīva, in order to summon gold-garlanded Vālin, you must make such a noise that that monkey will rush out.

16. "Challenged by you, Vālin, with his air of a conqueror, boastful of his victories, and fond of battle, will rush out from the city without delay.

17. "Heroes who know their own prowess do not tolerate their enemies' insults in battle, particularly when their women are present."

18. Upon hearing Rāma's speech, tawny-gold Sugrīva roared a savage roar, nearly splitting the skies.

19. Terrified by the noise, cattle ran off, like dazed noblewomen who through some failure of their king are ravished and lose their bright beauty.

20. And deer ran swiftly away like horses breaking in battle, and birds fell to earth like planets whose merit is exhausted.

21. And then, his power enhanced by valor, his roar like that of a host of clouds, the sun's renowned son suddenly let loose a roar, like the ocean when its waves are lashed by the wind.

The end of the fourteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 15

1. Now when Vālin, who was in the women's quarters, heard the roaring of his brother, great Sugrīva, he could not bear it.

2. But when he heard that roaring that made all beings tremble, his desire vanished at once and great rage arose in him.

3. At one moment radiant as the sun at twilight, now, suddenly, Vālin darkened like an eclipsed sun, as his body filled with fury.

4. Like a blazing fire because of his anger, Vālin looked like a pool radiant with red lotuses, his terrifying fangs white as lotus fibres.

5. As he heard the intolerable sound, the monkey rushed out, nearly shattering the earth with the force of his footsteps.

6. But his wife Tārā, agitated and frightened, showed her affection by lovingly embracing him and speaking words meant for his own good:

7. "Come, warrior, give up this anger, which has arisen like the flood of a river, just as one gives up a used garland upon rising from bed at daybreak.

8. "I really do not like your rushing out this way. Listen, and I shall tell you why I am holding you back.

9. "The last time, Sugrīva suddenly appeared and angrily challenged you to battle. When you hurried out, injured, and defeated him, he ran away.

10. "After you defeated him and above all injured him, his coming back here to challenge you again really arouses my suspicion.

11. "There is some significant reason for such insolence and determination, and for the arrogance of his shouting as he roars.

12. "I do not believe that Sugrīva has come here without an ally. He is bellowing now because he has obtained an ally on whom he can rely.

13. "The monkey Sugrīva is by nature clever and intelligent. He would not have come with someone whose prowess was untested.

14. "Let me tell you the useful information I heard Prince Aṅgada reporting earlier, warrior.

15–17. "Your brother's ally is the celebrated Rāma, harsh in battle, crushing his enemy's forces, like the fire sprung up at the end of the world. But he is also a sheltering tree for the virtuous, the final refuge for the unfortunate, and a resting place for the afflicted. Sole repository of fame, endowed with knowledge and learning, and devoted to his father's command, he is a great mine of virtues, just as the lord of mountains is a mine of minerals.

18. "Therefore it is not fitting for you to be in conflict with immeasurably great Rāma, who is unconquerable in battle.

19. "I shall tell you something, hero, and I do not want you to be angry. You must listen to the good advice I shall give you and act upon it.

20. "You must consecrate Sugrīva immediately as heir apparent in the proper fashion. You should not make war with your mighty brother, valiant king.

21. "I believe it would be proper for you to put your hostility aside and have friendship with Rāma and affection for Sugrīva.

22. "This monkey is your younger brother, deserving your fond indulgence. Whether here or there, he is after all your kinsman.

23. "If you regard me as well-disposed to you and if you wish to do what pleases me, I beg of you: Please carry out my good advice.

The end of the fifteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 16

1. But even as Tārā, her face bright as the moon, the lord of stars, spoke in this fashion, Vālin reproached her and said these words:

2. "Why, fair-faced woman, must I suffer the arrogance of my roaring brother, especially since he is my enemy?

3. "For invincible heroes who never turn back in battle, to endure insolence is worse than death, timid woman.

4. "Thus I cannot tolerate the arrogance of weak-necked, roaring Sugrīva who wants to fight a battle.

5. "Nor should you despair on my account because of Rāghava. He knows what is right and his conduct is correct, so how could he do wrong?

6. "You have shown your affection, Tārā, and displayed your devotion to me. Now go back with the other women. Why do you still follow me?

7. "I shall go and fight Sugrīva. Do not be anxious: I shall take away his pride, but I shall not deprive him of his life.

8. "I implore you by my life: Go back, with a prayer for my victory. When I have sufficiently humbled my brother in battle, I shall return."

9. Then sweet-speaking, compliant Tārā embraced Vālin and circled him reverently, weeping softly.

10. Desiring his victory, she offered a blessing accompanied with mantras and then entered the women's quarters with the other women, dazed with grief.

11. Once Tārā had entered her own dwelling with the other women, Vālin went out from the city in a rage, hissing like a great angry snake.

12. Breathing hard in his towering rage, impetuous Vālin cast his glance all about, eagerly seeking his enemy.

13. Then majestic Vālin saw tawny-gold Sugrīva, who was standing his ground with his loins girded, blazing like fire.

14. Seeing mighty Sugrīva stationed there, in a towering rage Vālin girded his loins.

15. Mighty Vālin, his loins tightly girded, advanced toward Sugrīva with his fist raised, eager to fight.

16. Sugrīva, too, raised his clenched fist and ran furiously toward gold-garlanded Vālin.

17. His eyes copper-red with rage, Vālin spoke these words to Sugrīva, skilled in battle, who came rushing at him with tremendous speed:

18. "This tightly clenched fist of mine, with fingers well-positioned, will take your life with it when I let it fly with full force!"

19. Addressed in that way, Sugrīva angrily replied to Vālin, "It is on your head that my fist shall fall, robbing you of life!"

20. And struck by Vālin who attacked with such force, angry Sugrīva vomited blood, resembling a mountain with a waterfall.

21. But Sugrīva violently uprooted an entire *sāla* tree and struck Vālin on the limbs, as lightning strikes a great mountain.

22. And now Vālin, staggered by the blows of the *sāla* tree, lurched like a boat at sea overwhelmed by a heavy load.

23. With their terrible strength and valor, with their frightening appearance, those two, swift as Suparṇa, seemed as huge as the sun and the moon in the sky.

24. Though his pride had been broken by Vālin and his strength was failing, Sugrīva, enraged at Vālin, demonstrated his agility.

25. Then Rāghava placed on his bow a shaft like a poisonous snake and loosed the great arrow at Vālin's chest.

26. Violently struck, Vālin fell to the ground.

27. Now, spattered by the flowing blood, like a crimson-flowered *aśoka* tree uprooted by the wind, the son of Vāsava fell in battle unconscious to the ground, like Indra's flagstaff overthrown.

The end of the sixteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 17

1. Then struck by Rāma's arrow, Vālin, harsh in battle, fell suddenly like a tree cut down.

2. Adorned with pure gold, his whole body toppled to the ground, like the flagstaff of the king of gods when its ropes are released.

3. As that lord of the hosts of monkeys and apes fell to the ground, the earth grew dim, like the sky when the moon vanishes.

4. And yet, though he had fallen to the ground, the great monkey's majesty, life, power, and valor did not leave his body.

5. For the wonderful jewel-studded gold necklace that Śakra had given him sustained the life, power, and majesty of the monkey-chief.

6. With his gold necklace, the heroic leader of the monkey troops looked like a rain cloud edged by the glowing light of evening.

7. Though he had fallen, it was as if his lingering splendor had been broken into three shining parts: his necklace, his body, and the arrow piercing his vital organs.

8. For that missile, shot from Rāma's bow, had opened the path to heaven for that warrior and gained for him the highest state.

9–11. Like unassailable great Indra, like irresistible great Indra, great Indra's fallen son, gold-garlanded Vālin, lion-chested, long-armed, blazing-faced, tawny-eyed, lay fallen thus in battle, resembling a fire whose flame has gone out, like Yayāti fallen from the world of the gods through exhaustion of his merit, or the sun cast down to earth by Time at the end of the world. Followed closely by Lakṣmaṇa, Rāma approached and looked at him.

12. Now when Vālin saw Rāghava and mighty Lakṣmaṇa, he spoke these words which, though harsh, were civil and consistent with righteousness:

13. "Because of you, I have met my death while in the heat of battle with someone else. What possible merit have you gained by killing me when I wasn't looking?

14–15. " 'Rāma is well-born, virtuous, powerful, compassionate, and energetic. He has observed vows, knows pity, is devoted to the welfare of the people, knows when to act, and is firm in his vows.' That is how everyone spreads your good reputation throughout the world.

16. "Considering those good qualities of yours and your exalted lineage as well, I engaged in battle with Sugrīva though Tārā tried to stop me.

17. "Since I didn't see you, I had no idea you would strike me when I was in the heat of battle with another, heedless of you.

18. "I did not know that your judgment was destroyed and that you were a vicious evildoer hiding under a banner of righteousness, like a well overgrown with grass.

19. "I did not know that you were a wicked person wearing the trappings of virtue, concealed by a disguise of righteousness like a smoldering fire.

20–21. "I did no harm either in your kingdom or in your city, nor did I insult you; so why did you kill me, an innocent forest-ranging

monkey, living only on fruit and roots, when I had joined battle here with someone else and was not fighting against you?

22. "You are the handsome, renowned son of a ruler of men. You also have the visible signs associated with righteousness, king.

23. "What man, born in a kshatriya family, learned, free of doubts, and bearing signs of righteousness, would perform such a cruel deed?

24. "Born in a royal family, reputed to be virtuous, why do you go about with the appearance of decency when you are in fact not decent, Rāma?

25. "Conciliation, generosity, forbearance, righteousness, truthfulness, steadiness, and courage, as well as punishment of wrongdoers are the virtues of kings, your majesty.

26. "We are but forest-dwelling beasts, Rāma, living on roots and fruit. That is our nature, while you are a man and a lord of men.

27. "Land, gold, and silver are reasons for conquest. But what possible profit could there be for you in the fruit belonging to me in this forest?

28. "Both statesmanship and restraint as well as punishing and rewarding are royal functions that must not be confused. Kings must not act capriciously.

29. "But you, instead, care only for your own desire. You are wrathful, unsteady, confused about your royal functions, and interested only in shooting your arrows.

30. "You have no reverence for what is right, no settled judgment concerning statecraft; and because you are addicted to pleasures, you are driven by your passions, lord of men.

31. "Now that you have done this despicable deed and killed me, an innocent creature, with your arrow, what will you say in the presence of virtuous men, Kākutstha?

32. "A king-killer, a brahman-killer, a cow-killer, a thief, a man who delights in killing, an atheist, a man who marries before his elder brother—all of them go to hell.

33. "Virtuous people cannot wear my skin, my fur and bones are forbidden, and my flesh cannot be eaten by people like you who observe the law.

34. "Only five among the five-clawed creatures can be eaten by brahmans and kshatriyas, Rāghava: the hedgehog, the porcupine, the lizard, the rabbit, and fifth, the turtle.

35. "Wise men do not touch my skin or bones, king, and my flesh must not be eaten; yet I, a five-clawed creature, have been killed.

36. "With you as her protector, Kākutstha, the earth has no protector and is like a virtuous young wife with a deceitful husband.

37. "Treacherous, dishonest, mean, with false humility, how could a wretch like you be born of the great Daśaratha?

38. "I have been killed by this mad elephant Rāma, who has broken the fetters of good conduct, overstepped the laws of virtuous men, and disregarded the goad of lawfulness.

39. "If you had fought openly in battle, prince, I would have killed you, and you would now be gazing on Vaivasvata, god of death.

40. "But I, who am unassailable in battle, have been struck down by you when you could not be seen, as a man sleeping under the influence of drink may be killed by a snake.

41. "I could have given you Rāvaṇa, not killed in battle but bound around the neck; yet for that same outcome you killed me, wishing to please Sugrīva.

42. "Had Maithilī been hidden in the ocean waters or even in the underworld, at your command I would have brought her back like the white she-mule.

43. "It is fitting that when I have gone to heaven, Sugrīva should obtain the kingdom. But for you to have killed me unjustly in battle is not fitting.

44. "Granted, all people, being what they are, are destined for death. But if what you have accomplished is proper, think of a good defense."

45. When he had spoken in this way, the great son of the king of the gods, pained by the arrow that had wounded him, his mouth dry, looked at Rāma, radiant as the sun, and fell silent.

The end of the seventeenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 18

1. Stricken and losing consciousness, Vālin had addressed to Rāma those words that were civil, beneficial, consistent with righteousness and statecraft, yet harsh.

2–3. As he finished speaking, that best of monkeys was like a darkened sun, like a rain cloud that has given up its water, or like an extinguished fire. Rāma, having been censured, at last addressed Vālin, lord of monkeys, with unsurpassed words distinguished by righteousness and statecraft:

4. "How can you, who do not understand righteousness, statecraft, pleasure, or even worldly conduct, in your foolishness reproach me here today?

5. "My friend, in your monkey frivolousness, you wish to revile me here without consulting elders endowed with judgment and respected as teachers.

6. "This earth with its mountains, woods, and forests belongs to the Ikṣvākus, as does the right of punishing and rewarding its beasts, birds, and men.

7. "It is protected by righteous Bharata, who is truthful and upright, who knows the true nature of righteousness, pleasure, and statecraft, and who devotes himself to punishing and rewarding.

8. "He is a king who knows the proper place and time for action. In him are well established both statesmanship and humility, as well as truth and valor, as prescribed in sacred texts.

9. "With his command given for the sake of righteousness, we and the other princes go about the entire world seeking the continuance of righteousness.

10. "While that tiger among kings, Bharata, devoted to righteousness, protects the whole earth, who could suppress righteousness?

11. "Firm in our own high duty, honoring Bharata's command, we duly chastise whoever strays from the path of righteouness.

12. "But you violate righteousness and are condemned by your actions. You are engrossed in the pursuit of pleasures, and you have not kept to the path of kings.

13. "An older brother, a father, and a bestower of learning—these three are to be regarded as fathers by one who walks the path of righteousness.

14. "A younger brother, one's own son, and also a pupil with good qualities—these three are to be thought of as one's sons, if righteousness is the standard here.

15. "Righteousness is subtle, monkey, and extremely difficult to understand even for good people. The self in the heart of all beings knows good and evil.

16. "You are frivolous and consult with frivolous, weak-minded monkeys, like someone blind from birth who consults with others blind from birth. What then can you possibly see?

17. "But I shall tell you clearly the meaning of my statement, for you should not condemn me simply because you are angry.

18. "Learn therefore the reason why I have killed you: You have forsaken everlasting morality and live in sin with your brother's wife.

19. "Out of lust you commited a sinful deed: While great Sugrīva is alive, you lived in sin with your daughter-in-law Rumā.

20. "You acted according to your desires, monkey, and in violating your brother's wife, you departed from rightousness. That is why this punishment was administered to you.

21. "Leader of monkey troops, I see no way other than punishment to chastise someone who is opposed to righteousness and deviates from universal custom.

22. "Death is the punishment prescribed for a man who out of lust approaches his daughter, sister, or younger brother's wife.

23. "Now Bharata is the ruler of the earth, and we merely carry out his commands. How then can we overlook your violation of righteousness?

24. "Wise Bharata is intent on chastising those addicted to sensual pleasures, righteously disciplining whoever transgresses major laws.

25. "And we have made Bharata's command our sacred law, lord of monkeys, and are intent on punishing those who, like you, transgress the proper limits.

26. "My friendship with Sugrīva is just like my friendship with Lakṣmaṇa. And for the sake of his wife and kingdom, he is devoted to my highest good.

27. "Moreover, I made a promise at that time in the presence of the other monkeys. And how can someone like me disregard a promise?

28. "Therefore, for all those important reasons that are consistent with righteousness, you must agree that your punishment is appropriate.

29. "Your chastisement must be viewed as righteous in every way. A person who keeps righteousness clearly in view must assist his friend.

30. "Then too men who have done evil but have been punished by kings become pure and go to heaven just as do virtuous men.

31. "My noble ancestor Māndhātṛ inflicted a terrible punishment on a mendicant who committed a sin like the sin you committed.

32. "Sins have been committed as well by other heedless rulers of the earth. But when they made atonement, that taint was removed.

33. "So enough of this sorrow! Your death was decided upon justly, tiger among monkeys: We were not being arbitrary.

34. "By snares, nooses, and various traps, men in hiding or out in the open catch all kinds of beasts who run away terrified or confidently stand still.

35. "Men seeking meat shoot animals that are attentive or inattentive or even facing the other way, and there is nothing wrong with this.

36. "Even royal seers who fully understand righteousness go hunting here. And so, monkey, I struck you down with an arrow in battle regardless of whether you fought back or not. After all, you are only a monkey.

37. "There is no doubt, best of monkeys, that it is kings who give life and prosperity and otherwise unattainable religious merit.

38. "One should not harm them, nor censure them, nor insult them, nor say displeasing things to them: They are gods in human form going about on earth.

39. "Yet you, who know nothing of righteousness and simply follow your passions, rebuke me for abiding by my sacred ancestral laws."

40. Addressed by Rāma in that way, Vālin, lord of monkeys, was deeply disturbed. Joining his palms in supplication, he replied to Rāma:

41. "Best of men, there is no doubt that what you have said is true. Indeed, a lowly person should not talk back to an exalted one.

42. "Please do not find fault with me even for the unseemly, displeasing words I spoke before by mistake, Rāghava.

43. "For you understand worldly interests and know the truth, and you are devoted to the well-being of the people. Your immutable judgment about determining crime and punishment is correct.

44. "You know righteousness. Therefore, with righteous words, comfort even me, known to be a flagrant violator of righteousness."

45. Like an elephant mired in mud, Vālin cried out in distress, his voice choked with tears. Then looking at Rāma he said softly:

46. "I do not grieve as much for myself, or Tārā, or even my kinsmen as I do for my eminently virtuous son Aṅgada of the golden armbands.

47. "Cherished since his childhood, he will be so wretched at not seeing me that he will dry up like a pond whose waters have been drunk.

48. "Show the same high regard to Aṅgada as to Sugrīva, for you are their teacher and protector, abiding by the rules of what must be done and what must not be done.

49. "And, king and lord of men, you should think of Sugrīva and Aṅgada with the same affection as you have for Bharata and Lakṣmaṇa.

50. "And please arrange it so that Sugrīva will not think ill of poor Tārā who is guilty only through my guilt.

51. "For the kingdom can be served only by someone you favor, who is under your control and obedient to your wishes."

52. Rāma then consoled Vālin, who now saw things clearly:

53. "You must not worry about us, or even about yourself, best of monkeys, for we made our determination with regard to you according to the law.

54. "Neither he who inflicts punishment on one who deserves punishment nor he who is punished when he deserves punishment perishes: Each serves the due process of justice.

55. "Therefore, freed from sin by meeting with this punishment, you have returned to your own righteous nature by the path determined by righteousness."

56. When he heard the sweet, calm speech of great Rāma, who followed the path of righteousness and crushed his enemies in battle, the monkey said these very fitting words:

57. "If when I was half unconscious with the pain of the arrow, lord, I unwittingly censured you, whose fearful prowess is equal to great Indra's, please be gracious and forgive me, ruler of the earth."

The end of the eighteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 19

1. Answered with well-reasoned words, that great king of monkeys made no reply as he lay deeply wounded by the arrow.

2. He had been beaten with trees, and his limbs were completely shattered by stones. Pierced by Rāma's arrow, he lost consciousness as his life neared its end.

3. His wife Tārā heard that Vālin, tiger among monkeys, had been killed in battle by an arrow shot by Rāma.

4. When she heard the painful news of her husband's terrible death, she was greatly frightened and rushed out with her son from the many-chambered mountain cave.

5. Now at the sight of Rāma with his bow, those mighty monkeys who were Aṅgada's attendants ran off terrified.

6. Tārā saw those mighty monkeys running away swiftly, like deer bolting from their herd when their herd leader is struck down.

7. All of them were anguished and as fearful of Rāma as if they were being pursued by his arrows. Anguished herself, she approached them and said:

8. "Monkeys, attendants of the lion among kings, why have you abandoned him and run off in distress and terror?

9. "Is it because, for the sake of the kingdom, a fierce brother has had Rāma strike down his brother with arrows shot from afar, striking from afar?"

10. When the monkeys, who could change form at will, heard the speech of that lovely woman, the monkey's wife, they spoke timely words with one voice:

11. "You have a living son Aṅgada, so turn back and protect him. For Death in the form of Rāma has killed Vālin and is leading him away.

12. "As if by a thunderbolt, Vālin has been felled by arrows like thunderbolts, which shattered the trees and large rocks he hurled.

13. "Now that that tiger among monkeys, splendid as Śakra, has been killed, this entire army, which had advanced, has scattered and fled.

14. "Let the warriors protect the city, and let Vālin's son Aṅgada be consecrated as king. Once he has assumed his rank, the monkeys will serve him.

15. "Or perhaps you wish to remain here, fair-faced woman, since this very day hostile monkeys will quickly take over our citadels?

16. "There are forest-dwelling monkeys out there, both with and without wives. We are in great danger from our destitute and covetous kinsmen."

17. But when the sweet-smiling woman heard the words of those who were close by, she spoke in a way befitting her:

18. "What use have I for a son, or a kingdom, or myself, now that my illustrious husband, that lion among monkeys, has perished?

19. "I shall go to the feet of that great monkey who was felled by the arrow Rāma shot."

20. With these words she ran, weeping and haggard with grief, sorrowfully beating her breast and her head with both hands.

21–24. As she approached, she saw on the ground her fallen husband, that slayer of *dānava* lords who never turned their backs in battle, him who hurled the highest mountains as Vāsava hurls thunderbolts, impetuous as a storm-wind, thundering like a mass of great clouds, roaring fearfully among other roarers, valiant as Śakra. Now he was like a cloud stilled once it has rained, a hero felled by a hero as a great stag is slain by a tiger for its flesh, or like a sacred tree with banners and railing, worshiped by all the people, uprooted by Suparṇa in his search for snakes.

25. The lovely woman saw Rāma standing there, leaning on his strong bow, and also the younger brothers of both Rāma and her husband.

26. She passed them by, but as she drew near and saw her husband who had been struck down in battle, she fell to the ground, suffering and bewildered.

27. Then she rose up again as if asleep, crying out, "My husband!" and wept as she saw her lord caught in the bonds of death.

28. Now as Sugrīva watched her crying like an osprey and saw Aṅgada who had also come, he became deeply despondent.

The end of the nineteenth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 20

1–3. When passionate Tārā, her face like the lord of stars, saw her husband on the ground, killed by a death-dealing shaft loosed from Rāma's bow, like an elephant struck by an arrow, she went to him and embraced him. Seeing the monkey-lord Vālin, splendid as great Indra, brought down like an uprooted tree, Tārā was anguished. With her heart tortured by grief, she lamented:

4. "Warrior with your fierce prowess in battle, best of leaping monkeys, why do you now not speak to me, a wretched woman who has done no wrong?

5. "Rise up, tiger among monkeys! Go to your own fine bed. Great kings like you do not sleep on the ground.

6. "How deep your love for the earth must be, lord of earth, that even in death you abandon me and embrace her with your limbs.

7. "By living righteously, warrior, you must have created on the path to heaven some other city as charming as Kiṣkindhā.

8. "Now you have brought to an end those pleasures we enjoyed with you in the honey-scented woodlands.

9. "Without joy, without hope, I am sunk in a sea of grief since you, great leader among troop leaders, have gone to your death.

10. "My grief-tortured heart must be hard indeed that it does not break into a thousand pieces though I see you on the ground, destroyed.

11. "This is the fruit you harvest, king of monkeys, for having exiled Sugrīva and taken his wife.

12. "Lord of monkeys, you foolishly rebuked me when I, intent on your happiness and wishing you well, offered you good advice.

13. "It is surely inexorable Time that forced you down powerless under Sugrīva's power and put an end to your life.

14. "Once I was filled with happiness, but now, in my wretchedness, I must helplessly lead the life of a wretched, grief-anguished widow.

15. "And the delicate young warrior Aṅgada, used to pleasure, indulged by me—what kind of life will he lead, when his father's brother is beside himself with anger?

16. "Son, look carefully at your father so fond of righteousness, for you will never see him again, dear child.

17. "And you, console your son, kiss him on his head, and give him your instructions, for you are starting on your final journey.

18. "By killing you, Rāma has done a great deed and has acquitted himself of his promise to Sugrīva.

19. "Be content, Sugrīva: You shall have Rumā back again. Enjoy the kingship without anxiety. Your brother, who was your enemy, has been cut down.

20. "Why do you not reply lovingly to me as I lament this way? Lord of monkeys, behold these many excellent wives of yours."

21. Hearing her lament, those monkey women, afflicted with sorrow, surrounded wretched Aṅgada on all sides and wailed.

22. "With your braceleted arms worthy of a hero, why do you now abandon Aṅgada and go on this long journey? You have a beloved son with qualities like your own. It is not right to abandon your son like this and go away.

23. "Beloved lord, what displeasing thing has been done by me or your son that you so discourteously abandon me, your companion, and go to Yama's abode, fine-robed warrior?

24. "Forgive me, long-armed lord of the monkey race, if I have unknowingly done something to displease you. Warrior, I prostrate myself at your feet."

25. Accompanied by the other monkey women, fair Tārā, weeping piteously in this way beside her husband, determined to sit fasting to death at the place where Vālin lay.

The end of the twentieth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 21

1. Then Hanumān, leader of monkey troops, gently consoled Tārā who had dropped like a star falling from the sky.

2. "When he dies, a living being unfailingly reaches the good or evil end produced as the fruit of his actions and brought about by his virtues or faults.

3. "What person deserving lamentation do you lament, when you yourself deserve our lamentation? When you yourself are pitiable, for what pitiable person do you grieve? And who should mourn for whom, since the body is no more than a bubble?

4. "You must instead look after the boy Aṅgada, since you have this living son. You must think about the proper things to do for him in the future.

5. "You know that the coming and going of beings is uncertain. Therefore, wise woman, do what is auspicious, not what is worldly.

6. "He upon whom thousands, millions, and hundreds of millions of monkeys once subsisted, each obtaining a share, has now reached the end of his allotted time.

7. "This monkey saw things rightly and was devoted to conciliation, giving, and forbearance. Since he has gone to the world of those who conquer through righteousness, you should not grieve for him.

8. "But now, blameless woman, your son Aṅgada, the other tigers among monkeys, and the kingdom of the lord of apes and monkeys all have you as their protector.

9. "Gently direct these two who are tormented by grief, lovely woman. Let Aṅgada here, supported by you, rule the earth.

10. "And since there is a male offspring, you must do everything that must now be done for the king. That is the proper decision for this time.

11. "The king of monkeys must be purified by cremation, and Aṅgada must be consecrated. You will find peace of mind once you see your son upon the throne."

12. When she heard his words, Tārā, crushed by her husband's disastrous end, made this reply to Hanumān who stood near:

13. "Even if I had a hundred sons like Aṅgada, I would rather embrace the body of this warrior, though he is dead.

14. "I have no power over the king of monkeys or Aṅgada. His father's brother Sugrīva is at hand for all that must be done.

15. "Nor can your idea concerning Aṅgada be carried out, Hanumān: A son's true kinsman is his father, not his mother, best of monkeys.

16. "There is surely nothing more fitting for me in this world or in the next than to join the king of monkeys. It is fitting for me to rest on this bed where rests my warrior, killed while facing his enemy."

The end of the twenty-first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 22

1. Barely breathing, his life ebbing, Vālin looked all about and saw first Sugrīva who stood in front of his son.

2. In a clear voice he addressed Sugrīva, the victorious lord of monkeys, and said affectionately:

3. "Sugrīva, please do not think me guilty because of my sin: I was forcibly carried away by some predestined confusion of mind.

4. "I think that happiness was not ordained for both of us at the same time, dear child. Thus the friendship proper for brothers turned out quite otherwise.

5. "Receive this very day sovereignty over these forest-dwelling monkeys. As for me, know that this very day I am going to the abode of Vaivasvata, lord of the dead.

6. "For I am rapidly giving up my life, my sovereignty, this vast majesty, and my great reputation, which was beyond reproach.

7. "Since I am in this condition, you must carry out the instructions I am about to give you, heroic king, though they will not be easy to follow.

8–9. "Here is Aṅgada who, although a child, is not childish. Worthy of happiness, raised in happiness, he has fallen to the ground, his face covered with tears. Look upon my son, who is dearer to me than life, as if he were your own flesh and blood son. Protect him in every

way so that although he is deprived of me, he will not be otherwise deprived.

10. "You must also be his provider and defender in every way and his protector from all dangers, lord of monkeys, just as I was.

11. "Your equal in prowess, this majestic son of Tārā will stand before you in the slaughter of the *rākṣasas.*

12. "Advancing valorously in battle, this powerful young son of Tārā, mighty Aṅgada, will perform worthy deeds.

13. "And Tārā, this daughter of Suṣeṇa, is thoroughly knowledgeable about deciding subtle matters and about various portents.

14. "Whatever she says is right should be done without doubt, for nothing Tārā believes turns out to be otherwise.

15. "And you must accomplish Rāghava's purpose without hesitation; for it would be unrighteous not to do it, and if he were slighted he would harm you.

16. "Now take this divine golden garland, Sugrīva, for the exalted Śrī abiding in it will leave it once I am dead."

17. But Vālin addressed him with such brotherly affection, that Sugrīva put aside his delight and became wretched again, like the moon swallowed up by Rāhu, the planet that eclipses it.

18. Sobered by Vālin's words, carefully doing what was proper, he took with permission that golden garland.

19. When Vālin had given him that golden garland and was prepared for death, he turned his gaze to his son Aṅgada standing nearby and said affectionately to him:

20. "Be attentive to time and place now, enduring the agreeable and the disagreeable. Bearing happiness and sorrow in their turn, be submissive to Sugrīva's will.

21. "Sugrīva will not think well of you, great-armed son, if you act as you did when constantly indulged by me.

22. "Don't associate with his enemies or with associates of his adversaries, subduer of foes. Restrained and devoted to your master's interests, be submissive to Sugrīva's will.

23. "You must not show either excessive affection or lack of affection: both are serious faults, so observe moderation."

24. Then with these words, in intense pain from the arrow, rolling his eyes and baring his dreadful fangs, he departed this life.

25. Now when that heroic lord of monkeys was dead, the monkeys there could find no happiness, like forest-dwelling cattle in a great forest full of lions, when their bull has been struck down.

26. Then Tārā, plunged in a sea of misfortune, looked at her dead husband's face and sank to the ground, embracing Vālin like a vine clinging to a mighty tree that has been cut down.

The end of the twenty-second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 23

1. Then Tārā kissed the monkey-king's face and said these words to her dead husband who had gone from this world:

2. "You would not do as I said, warrior, and so you lie painfully on the rough, rocky ground.

3. "The earth must surely be dearer to you than I, lord of monkeys, since you lie embracing her and do not answer me.

4. "Sugrīva is attacking, my beloved, reckless warrior, and the leaders of the apes and monkeys seek protection from you, mighty one.

5. "Hearing their painful lament, that of grieving Aṅgada, and these words of mine, why do you not awaken?

6. "Slain in battle, you lie on this hero's bed where once you made your slain enemies lie.

7. "My battle-loving, proud beloved, born in a family of impeccable courage, you have gone away leaving me alone and without a protector.

8. "A wise man should surely never give his daughter to a warrior. Look at me, a warrior's wife, suddenly destroyed and made a widow.

9. "My pride is broken, my everlasting happiness is shattered, and I am plunged into a vast, bottomless ocean of grief.

10. "Surely this hard heart of mine is made of stone since it does not break into a hundred pieces now, as I behold my slain husband.

11. "For he was my friend and my husband and, by his very nature, my beloved. Conquered in battle, my warrior has gone to his death.

12. "When a woman has lost her husband, wise men call her a widow, even though she may have sons and abundant wealth and grain.

13. "Warrior, you are lying in a pool of blood spreading from your body, as if on a bed with a crimson cover.

14. "I cannot clasp in my arms your body covered all over with dust and blood, bull among monkeys.

15. "Today Sugrīva has achieved his purpose in this dreadful feud, for a single arrow shot by Rāma has dispelled his fear.

16. "Now that you have gone to your death, I gaze at you, but the arrow fixed in your heart keeps me from touching your body."

17. Then Nīla drew out the arrow lodged in Vālin's body as one might draw out a gleaming poisonous snake lurking in a mountain cave.

18. And the radiance of that shaft as it was drawn out was as bright as a sunbeam caught on the summit of the sunset mountain.

19. And from his wounds streams of blood poured down on all sides, like floodwaters mingled with dark red earth rushing down a mountain.

20. As she caressed her warrior husband who had been struck down by the arrow and was covered with the dust of battle, she bathed him with tears flowing from her eyes.

21. Then the lovely woman Tārā, still gazing at her slain lord, his limbs all spattered with blood, spoke to her tawny-eyed son Aṅgada:

22. "My son, behold your father's dreadful final state. The end has come to an enmity caused by an evil deed.

23. "My son, salute the proud king, your father, whose body was like the newly risen sun, for he has set out for Yama's abode."

24. Addressed in this fashion, he rose and embraced his father's feet with his well-rounded arms, saying: "It is I, Aṅgada." Tārā continued:

25. "Aṅgada salutes you. Why do you not say to him as before, 'Long life to you, my son!'?

26. "Though you are without consciousness, I shall stay by you with my son, just as a cow with her calf stays by her bull when he is suddenly struck down by a lion.

27. "How is it that without me, your wife, you first offered the sacrifice of battle and then, using many blows as water, took the concluding bath?

28. "Why do I not see here that golden garland of yours, which was given to you by the king of gods when you pleased him in battle?

29. "Though your life is gone, proud monkey, royal Śrī does not abandon you, just as the radiance of the setting sun does not leave the king of mountains.

30. "You did not follow my good advice, nor was I able to hold you back. Destroyed in battle, you have destroyed me and my son. Along with you, Śrī now abandons me."

The end of the twenty-third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 24

1. As soon as he saw that Vālin had expired, Rāghava, tormenter of his enemies, spoke these courteous words to Sugrīva:

2. "A dead person derives no benefit from grief and lamentation: You should all attend to what must be done next for him.

3. "Worldly practice must be followed. But enough of your tears: No religious rite can be undertaken after its proper time.

4. "Fate is the prime mover in this world. Fate brings about action. Fate is the prime mover controlling all beings here on earth.

5. "No one is truly in control of any action; nor is anyone capable of compelling anyone else. People are ruled by their inherent nature, and fate is their final resort.

6. "Fate does not violate fate. Fate is inevitable. Nor can anyone resist his inherent nature and pass beyond it.

7. "Fate has no kinship, no connection with friends or relations. There is no means to combat it or prevail over it. It is the prime mover, and no one can master it.

8. "But he who sees clearly should recognize in everything the unfolding of fate. Religious merit, wealth, and pleasure are all determined by the workings of fate.

9. "Vālin has gone from this world and attained his own true nature. He has obtained the fruit of his actions purified by timely attention to gaining religious merit, wealth, and pleasure, lord of monkeys.

10. "By losing his life in battle, that great monkey has now reached the heaven that he won through attention to his own duty.

11. "It is surely to the highest destiny that the leader of troops of monkeys has gone. So enough of this lamenting! Attend to the duties at hand."

12. At the end of Rāma's speech, Lakṣmaṇa, slayer of enemy warriors, spoke these courteous words to Sugrīva, who was distraught:

13. "You must perform Vālin's funeral rites without delay, Sugrīva. Together with Tārā and Aṅgada, arrange for his cremation.

14. "Order many dry logs and fine sandalwood for performing Vālin's funeral rites.

15. "And comfort Aṅgada, who is despondent. You must not be foolish: The city is depending on you.

16. "Aṅgada must bring garlands, various garments, clarified butter, oil, perfumes, and whatever else is immediately required.

17. "And you, Tāra, make haste. Bring a bier quickly, for speed is always advantageous and is especially appropriate at a time like this.

18. "Let monkeys fit to carry the bier be made ready. Capable and strong, they shall bear Vālin away."

19. After speaking thus to Sugrīva, Lakṣmaṇa, delight of Sumitrā, killer of enemy warriors, remained standing near his brother.

20. Tāra was thrown into a flurry at hearing Lakṣmaṇa's words, and he quickly entered the cave, intent on getting a bier.

21. Then Tāra rushed back bringing with him a bier borne by monkey warriors fit to bear it.

22. Crying aloud, Sugrīva and Aṅgada then lifted Vālin up and placed him on the bier.

23–24. Then, when the lord of the monkeys, King Sugrīva, had placed on the bier the lifeless Vālin, adorned with various ornaments, garlands, and garments, he commanded, "Let the funeral rites of this noble monkey be carried out in a suitable fashion.

25. "Let monkeys scattering many jewels of every kind precede the bier."

26. Then without delay they performed Vālin's funeral rites with the same extraordinary pomp that is shown on earth for human kings.

27. Tāra and all the other monkeys who had lost their kinsman surrounded Aṅgada and quickly set out, crying aloud.

28. And Tārā and all the other monkey women who had lost their lord followed after their husband crying aloud, making a pitiful sound.

29. Echoing the sound of those monkey women weeping in the forest, all the woods and mountains seemed to cry out on every side.

30. On a solitary sandbank of the mountain stream, entirely surrounded by water, a large number of forest-dwelling monkeys built a pyre.

31. Then those serving as bearers lowered the bier from their shoulders and stood to one side, all of them filled with grief.

32. Now when Tārā saw her husband lying on the bier, she placed his head on her lap and lamented sorrowfully:

33. "Why do you not look at me, when I am so grief-stricken? Though you are dead, proud monkey, your face seems joyful and radiant as the setting sun, just as it looked when you were alive.

34. "It is Death in the form of Rāma who is dragging you away, monkey: With a single arrow in battle, he has made widows of us all.

35. "Here are your monkey women, always dear to you. They have traveled this long path on foot, lord of kings. Why do you not awake?

36. "Why do you not gaze now upon these wives whom you surely love, with their faces bright as the moon, or at Sugrīva, the lord of monkeys?

37. "Here surrounding you are your ministers, Tāra and the others, and the people who dwell in your city, blameless king.

38. "Dismiss these monkeys as you always do, tamer of your foes, so that all of us women, drunk with wine, can make love with you in the woods."

39. Plunged in grief for her husband, Tārā lamented in this way until the other monkey women, haggard with grief, raised her up.

40. Then Aṅgada, distraught with grief, wept for his father as he placed him on the pyre with Sugrīva's help.

41. Beside himself with sorrow, he then lit the fire according to the ritual prescriptions, and reverently circled his father who had set out on his long journey.

42. When the monkeys had cremated Vālin in keeping with the ritual prescriptions, they went to make water-offerings in that auspicious river with its cool waters.

43. Then, gathered together there, they placed Aṅgada in front and, along with Sugrīva and Tārā, sprinkled water for Vālin.

44. And thus did mighty Kākutstha and Sugrīva, dejected and sharing the same grief, have the funeral rites performed.

The end of the twenty-fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 25

1. Then the chief ministers of the monkeys surrounded grief-stricken Sugrīva, whose garments were still wet, and waited in attendance upon him.

2. Approaching great-armed Rāma, tireless in action, they all stood with palms cupped in reverence, like the seers before Grandfather Brahmā.

3. Then, his palms cupped in reverence, the wind god's son Hanumān, bright as the golden Mount Meru, his face like the newly risen sun, spoke these words:

4. "Through your grace, lord, Sugrīva has obtained this great ancestral monkey kingdom, so difficult to obtain.

5. "With your permission, he will enter his fair city with his friends and attend to all his duties.

6. "When he is anointed with various perfumes and herbs in accordance with the ritual prescriptions, he will specially honor you with jewels and garlands.

7. "Please proceed from here to the delightful mountain cave Kiṣkindhā. Make the monkeys rejoice by uniting them with their king."

8. Thus addressed by Hanumān, wise and eloquent Rāma, slayer of enemy warriors, replied to Hanumān:

9. "Observing my father's command, gentle Hanumān, I shall not enter a village or a city for fourteen years.

10. "But let the heroic bull among monkeys Sugrīva enter his wonderful, luxurious cave at once and be consecrated king according to the ritual prescriptions."

11. Then, when Rāma had spoken in this fashion to Hanumān, he said to Sugrīva: "Warrior, have Aṅgada, too, consecrated as heir apparent.

12. "It is now Śravaṇa, the first of the rainy months, bringing the onset of the monsoon. Now begin the four months called the rainy season, my friend.

13. "This is not the time for undertakings. So enter your fair city, my friend; I shall dwell on this mountain with Lakṣmaṇa.

14. "Here is a pleasant mountain cave, my friend, spacious and airy, with abundant water and many lotuses and lilies nearby.

15. "When the month of Kārtika has arrived, you must try to kill Rāvaṇa, for this was our agreement. But for now, my friend, enter your dwelling, be consecrated as king, and make your friends rejoice."

16. Dismissed in this way by Rāma, Sugrīva, bull among monkeys, entered the charming city Kiṣkindhā once protected by Vālin.

17. Thousands of monkeys respectfully greeted the lord of monkeys as he entered and joyfully surrounded him.

18. Then when they saw the lord of the troops of monkeys, all his assembled subjects bowed their heads and then prostrated themselves on the ground.

19. After addressing all his subjects and making them rise, Sugrīva, vigorous and mighty, entered the lovely women's quarters, which had been his brother's.

20. When he had gone in there and come out again, his friends consecrated Sugrīva, bull among monkeys, as the immortals consecrated thousand-eyed Indra.

21–25. They brought him the gold-adorned white umbrella and the two gold-handled white yak-tail fans, which confer glory, as well as all

kinds of jewels and every kind of seed and herb, shoots and blossoms of succulent trees, white garments, white unguent, and very fragrant garlands of flowers that grow on dry ground and in water. And they also brought the finest sandalwood and many kinds of fragrant things, and gold-colored unhusked grain, *priyaṅgu* honey and clarified butter, curds, a tiger skin, and boar-skin sandals. And sixteen beautiful, joyous maidens came there bringing yellow and red unguents.

26–33. According to prescribed rule, first the brahmans were gratified with gifts of jewels and garments and things to eat. Then people who knew the mantras made an offering with an oblation purified by mantras into the lighted fire encircled by *kuśa* grass. Then with various mantras they installed that best of monkeys, who was facing east, on a gold-footed throne that was covered with fine cushions and standing on a lovely turret of the palace adorned with colorful garlands. From rivers and streams, from sacred bathing-places all around and from all the oceans, those bulls among monkeys had brought pure, auspicious waters, which they mixed together and placed in gold pitchers. Then at the proper moment, by the rule prescribed in the scriptures and ordained by the great sages, using auspicious bulls' horns and golden jars, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda, Dvivida, Hanumān, Jāmbavān, and Nala consecrated Sugrīva with clear, fragrant water, just as the Vasus consecrated thousand-eyed Vāsava.

34. Once Sugrīva was consecrated, all those thousands of great bulls among monkeys shouted for joy.

35. And following Rāma's advice, Sugrīva, bull among monkeys, embraced Aṅgada and had him consecrated as heir apparent.

36. Now when Aṅgada was consecrated, the great monkeys, full of compassion, showed their approval of Sugrīva, crying, "Excellent! Excellent!"

37. Within the mountain cave, the city of Kiṣkindhā was delightful, filled with happy, thriving people and resplendent with flags and banners.

38. Then, once the vigorous leader of the monkey army had informed great Rāma of his solemn consecration, he recovered his wife Rumā and took possession of his kingdom as did Indra, the lord of the thirty gods.

The end of the twenty-fifth *sarga* of the *Kiṣkindhākāṇḍa of the Śrī Rāmāyaṇa.*

Sarga 26

1–3. Now when the monkey Sugrīva had been consecrated and had entered his cave, Rāma went with his brother to Mount Prasravaṇa, which resounded with the cries of tigers and wild beasts and was full of lions roaring frightfully. Covered with all kinds of bushes and vines, thick with trees, it was inhabited by apes, monkeys, langurs, and forest-cats. Always abounding in pure water, the mountain towered like a mass of clouds.

4. Rāma and Saumitri chose as their dwelling a large, deep cave on the peak of that mountain.

5. And there righteous Rāghava dwelt with Lakṣmaṇa on Mount Prasravaṇa, with its many lovely caves and bowers.

6. But though that mountain was very pleasant and full of valuable things, Rāma did not feel the least delight living there, for he was thinking of his abducted wife who was more precious to him than his life's breath.

7. Nor would sleep come to him when he had gone to bed at night, especially when he saw the moon rising in the east.

8. Grieving for Sītā, his mind weakened by all his tears, sorrowful Kākutstha was constantly absorbed in his grief. Equally unhappy, his brother Lakṣmaṇa said these words, entreating him:

9. "Enough of this yielding to anguish, warrior. You should not grieve. Surely you know that when a person grieves, all his endeavors fail.

10. "You are attentive to your duties in this world, you are devoted to the gods, and you are a believer, Rāghava. You are also virtuous and resolute.

11. "Without resolve you cannot by acts of valor kill your enemy in battle, particularly that devious *rākṣasa.*

12. "You must first put aside your grief and make a firm resolve. Then you can crush that *rākṣasa* and his followers.

13. "For you could overturn the very earth together with her oceans, forests, and mountains, Kākutstha, let alone Rāvaṇa.

14. "With fiery words I shall surely arouse your slumbering courage, as one would rekindle with timely oblations a fire smoldering beneath its ashes."

15. Commending Lakṣmaṇa's useful and suitable speech, Rāghava spoke these warm, affectionate words:

16. "You have said what should be said by someone devoted, affectionate, helpful, and truly valiant, Lakṣmaṇa.

17. "Here, I have forsaken my grief, which makes all undertakings fail. I shall call forth my irresistible fierceness in deeds of valor.

18. "But the rainy season is now at hand, and I must wait for autumn. Then I shall destroy that *rākṣasa* together with his kingdom and his troops."

19. Lakṣmaṇa Saumitri, delight of his friends, was overjoyed to hear Rāma's words, and he spoke once again:

20. "The words you have just spoken are worthy of you, slaughterer of your enemies. Now, Kākutstha, you have returned to your own nature.

21. "Recognizing your own heroism, you must be true to it. This speech is worthy of you and of your renowned family.

22. "Therefore, Rāghava, tiger among men, pass the rainy season at hand thinking about the defeat of your enemy.

23. "Hold back your anger and await the autumn. Endure these four months with me. Live on this mountain, haunt of the king of beasts, passing the time and preparing to destroy your enemy."

The end of the twenty-sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 27

1. And so, after he had killed Vālin and had Sugrīva consecrated, Rāma, who was living on top of Mount Mālyavān, said to Lakṣmaṇa:

2. "Now the time has come, the season when the rains arrive. See, the sky is covered with clouds as big as mountains.

3. "The heavens, which drank the oceans' water through the sun's rays, are giving birth to the elixir of life, their embryo carried for nine months.

4. "On a stairway of clouds, one could climb the sky to ornament the sun with garlands of *kuṭaja* and *arjuna* blossoms.

5. "The sky seems to have wounds bound up with dressings of soft clouds, red with the color of sunset but very pale at the edges.

6. "Sighing with gentle winds, the sky, pale with clouds yet tinged by the sunset, resembles a love-sick man anointed with red sandal-paste.

7. "And like Sītā burning with grief, this heat-stricken earth, newly flooded with water, sheds tears.

8. "Soft and cool as a white lotus, fragrant with *ketaki* blossoms, these breezes loosed from the heart of the clouds might be sipped from the hollow of one's hand.

9. "And this mountain, perfumed by *ketaka* flowers and with its *arjuna* trees in full bloom, is anointed by showers just as Sugrīva was, once his enemy was subdued.

10. "Wearing clouds as their black antelope skins and streams as their sacred threads, the mountains, with wind murmuring in their caves, are like brahmans reciting.

11. "The sky, lashed by lightning as if by golden whips, makes thundering sounds within, as if in pain.

12. "Flickering against dark clouds, the lightning looks to me like poor Vaidehī trembling in Rāvaṇa's grasp.

13. "Spread with clouds so that the moon and planets have vanished, the sky is darkened in all directions, favoring lovers.

14. "And look at the flowering *kuṭaja* trees standing on the mountainsides, veiled in places by mist, delighted by the coming of the rain. They inflame my love, Saumitri, though I am overcome by grief.

15. "Now the dust has settled, the breeze is cool, the spread of summer's ills has ceased, the expeditions of kings have halted, and men absent from home return to their own countries.

16. "The geese who yearn to live on Lake Mānasa have started off. The *cakravāka* birds are now united with their beloved mates. On roads damaged by constant rains, carts can no longer move about.

17. "Here visible, there invisible, the sky scattered with clouds looks like a calm sea obscured here and there by mountains.

18. "To the accompaniment of peacocks' cries, the hill-streams swiftly bear along the fresh rainwater, red with ore from the mountains, and mingled with *sarja* and *kadamba* blossoms.

19. "Black as bees, the succulent fruit of the *jambu* tree can be eaten to one's heart's content, while the many-colored mango fruits shaken by the wind fall to the ground, fully ripe.

20. "With lightning for banners and rows of cranes for garlands, the clouds, resembling majestic mountain peaks, emit deep rumblings like maddened elephants trumpeting excitedly in battle.

21. "Longing for clouds, a row of joyous cranes flying along together looks like a hanging garland of the finest white lotuses strung across the sky, swaying in the breeze.

22. "Gently sleep approaches Keśava, swiftly the river approaches the sea, joyfully the she-crane approaches the cloud, eagerly the woman in love approaches her beloved.

23. "The forests are now filled with peacocks dancing, the boughs of the *kadamba* tree are now filled with blossoms, bulls and their cows alike are now filled with desire, and the earth is now filled with the beauty of its crops and forests.

24. "Rivers flow, clouds rain, rutting elephants trumpet, forests glisten, parted lovers pine, peacocks dance, and monkeys rejoice.

25. "Overjoyed at smelling the fragrance of *ketaka* flowers, stirred by the sound of cascading water in forest waterfalls, rutting elephants cry excitedly along with the peacocks.

26. "Battered by the downpour of rain, bees clinging to *kadamba* branches gradually lose the deep intoxication so quickly gained from flower nectar.

27. "The boughs of the *jambu* tree, with their full-grown fruits brimming with juice and dark as mounds of charcoal, look as if swarms of black bees had alighted on them.

28. "Making loud, deep roars, the storm clouds decked with lightning-banners are like elephants ready for battle.

29. "Wandering in mountain forests, the majestic elephant in rut who has set out on his way eager for battle, turns back upon hearing the roar of the clouds, thinking he hears a rival elephant.

30. "Falling like pearls bestowed by the lord of gods, bright raindrops cling in leaf-cups, where thirsty birds with faded wings drink with delight.

31. "Massed against other dark clouds, dark clouds full of fresh water look like firmly rooted mountains burned by forest fires seen against other mountains burned by forest fires.

32. "Lords of elephants are in rut, lords of cattle are overjoyed, lords of forest beasts are tranquil, lords of mountains are charming, lords of men are at rest, and the lord of gods is at play with the water-bearing clouds.

33. "The expeditions of kings have ceased, their armies turn back. Hostilities and roads are equally blocked by water.

34. "In the month of Prauṣṭhapada, the time for study has now come for Sāmaga brahmans wishing to learn the *veda.*

35. "With work completed on his dwellings and with his stores assembled, Bharata, lord of Kosala, has surely undertaken some vow on the full-moon day of Āṣāḍha.

36. "As the Sarayū river now becomes full, its current swells, as will the cheers of Ayodhyā's people when they see me return.

37. "During these bountiful rains, Sugrīva, established in his great kingdom, his enemy conquered, is enjoying pleasure with his wives.

38. "But deprived of my great kingdom and robbed of my wife, I have been broken like a sodden riverbank, Lakṣmaṇa.

39. "Thus my vast grief and these rains, which are slow to pass, and my mighty enemy Rāvaṇa all seem without end to me.

40. "When I saw that roads were impassable and an expedition impossible, I asked for nothing, even though Sugrīva bowed in submission.

41. "Moreover, given the magnitude of my undertaking, I did not wish to ask anything of the exhausted monkey who was at long last reunited with his wives.

42. "No doubt when he has rested, Sugrīva himself will realize that the time has come and will recognize his obligation.

43. "Therefore, you who bear auspicious marks, I keep awaiting the proper time, watching for both Sugrīva and the rivers to become favorable.

44. "For a service rendered obliges a warrior to repay the service. The ungrateful man who does not do so wounds the heart of virtuous people."

45. Thus addressed, Lakṣmaṇa reflected and approved that speech and then, with palms cupped, spoke to handsome Rāma, showing his own correct view:

46. "Lord of men, before long the king of monkeys will do all that you desire, just as you have said. You must endure the falling rain, waiting for autumn, intent upon the destruction of your enemy."

The end of the twenty-seventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 28

1–8. Hanumān observed the clear sky free of clouds and lightning, spread with lovely light, and resounding with the cries of cranes. He also observed Sugrīva with his abundant wealth, doing little to accumulate wealth or religious merit, his mind entirely given over to wicked ways; his objective complete, his goals accomplished; always taking pleasure in women, obtaining all his cherished wishes and his own cherished wife, and also Tārā whom he had coveted. Diverting himself night and day, his object achieved, his suffering ended, he was enjoying himself like the lord of gods in the Nandana garden with the hosts of *apsarases.* Addicted to sensual behavior, relegating his duties to his ministers, and not overseeing his ministers, his command over the kingdom was destroyed. So the son of Māruta, who knew the real nature of things and had decided what needed to be done, who knew what was right for particular occasions, and who knew correct speech, propitiated with sweet, pleasing, and well-reasoned words the lord of monkeys who knew true speech. He approached the lord of monkeys who was full of love and affection for him and was convinced of his trustworthiness, and then spoke these words, which were beneficial, true, and salutary, and were conciliatory, righteous, meaningful, and politic:

9. "You have obtained kingship and fame and increased the royal majesty of your family. It only remains for you to support your allies, and this you must do.

10. "For if one always deals with allies correctly and at the proper time, then one's kingdom and glory and splendor increase.

11. "He who has treasury, scepter, allies, and self united in proper balance enjoys great sovereignty, lord of the earth.

12. "Your conduct is virtuous and you keep to a path free of danger. Therefore you should duly accomplish your ally's purpose for the sake of what is proper.

13. "But he who attends to his ally's purpose when the right time has passed does not serve his ally's purpose even if he accomplishes great things.

14. "Therefore you must conduct a search for Vaidehī. You must do this for Rāghava, heroic foe-tamer, for time is passing.

15. "Even though he is in a hurry and knows that time is of the essence, that wise man does not remind you that time is passing, for he is obedient to your will, king.

16. "Rāghava is the head of his flourishing family and is an enduring friend. His might is immeasurable and he himself is incomparable in his virtues.

17. "Attend to his interests, then; he has already attended to yours. Lord of monkeys, you should give orders to the chief monkeys.

18. "For the proper time has not yet run out if only you act without further urging. But if the undertaking must still be urged upon you, then the right time will have passed.

19. "You should attend to the interests even of someone who does nothing for you, lord of monkeys, not to mention someone who has obligated you by giving you kingship and wealth.

20. "Lord of the hosts of apes and monkeys, you are powerful and valiant. Why then do you hesitate about ordering this favor to be done for Dāśarathi?

21. "Granted, with his own arrows Dāśarathi can subdue gods, demons, and great snakes. Still, he is waiting for your promise to be kept.

22. "Risking his life without hesitation, he did a favor for you. So for him, we must search this earth or the very heavens for Vaidehī.

23. "Neither gods nor *gandharvas* nor demons nor *yakṣas* nor the host of Maruts could frighten him, much less *rākṣasas.*

24. "You had a favor done for you first by powerful Rāma; therefore, lord of tawny monkeys, you should with all your heart do a favor for him.

25. "If you so command, lord of monkeys, none of us will slacken his pace, whether on earth or on water, in the underworld or even up in the sky.

26. "Therefore command who is to stay where to do what for you. For you have more than ten million unassailable monkeys, blameless king."

27. Upon hearing this correct speech communicated at the proper time, mighty Sugrīva made an excellent decision.

28. He ordered respected Nīla, always diligent, to gather all his armies from every quarter.

29. "See to it that my entire army with its vanguards and all the troop leaders assemble without delay.

30. "And let the swift and resolute monkeys who guard the outposts quickly assemble the troops at my command. And afterward you yourself must review the troops.

31. "Any monkey who has not reached here in fifteen days will be punished by death. Let there be no doubt about this.

32. "You and Aṅgada are to go to the monkey-elders concerning the orders upon which I have decided." Then, when the vigorous lord of those bulls among monkeys had made these arrangements, he entered his dwelling.

The end of the twenty-eighth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 29

1. After Sugrīva had entered his cave and when the sky was free of clouds, Rāma, who had waited through the rainy season, was oppressed by grief and desire.

2–3. He gazed at the clear sky and the white circle of the moon and the autumn night washed with moonlight. Realizing that Sugrīva was given over to lust, that Janaka's daughter was lost, and that the proper time had passed by, he was so deeply tormented that he fainted.

4. Then after a moment wise Rāghava regained consciousness and thought about Vaidehī, who was always in his heart.

5. Seated on the mountaintop bright with gold and minerals, he gazed at the autumn sky, and his thoughts were fixed on his beloved.

6. And as he gazed at that clear sky free of clouds and lightning, resounding with the cries of cranes, he lamented in a pained voice:

7. "My young wife, whose voice is like the crying of cranes, used to enjoy the crying of cranes in our hermitage; how can she find enjoyment now?

8. "And how can my young wife enjoy the sight of flowering *asana* trees bright as gold, when she looks about and doesn't see me?

9. "Soft-voiced, lovely in every limb, she used to awaken at the sound of the geese. What wakes her now?

10. "When she hears the call of the *cakravāka* birds and their mates, how can my lotus-eyed wife survive?

11. "Without that fawn-eyed woman, I find no happiness now in wandering through woods and forests, near lakes, rivers, and ponds.

12. "I hope that lovely woman, so young and far from me, is not deeply tormented by love endlessly renewed by autumn's charms."

13. The king's son, best of men, kept lamenting in this way, like a *sāraṅga* bird asking for water from Indra, lord of the thirty gods.

14. Then fortunate Lakṣmaṇa, who had been ranging over the beautiful mountainsides in search of fruit, returned and saw his elder brother.

15. When he saw him alone in that solitary place, distraught and filled with unbearable cares, wise Saumitri was wretched with anguish because of his brother's dejection, and he said to Rāma:

16. "Elder brother, what is the use of submitting to love? What is the good of defeating your own manliness? Composure can always be achieved. What is the good of turning away from endeavor now?

17. "Undaunted warrior, exert yourself in your task, make your mind serene, use your time for concentration and exertion, and make these things and your ally's strength a cause of success, achieved by your own actions.

18. "Nor can another easily possess Jānakī when you are her protector, protector of the race of men: No one approaches the blazing flame of a fire without being burned, most worthy of warriors."

19. Rāma then addressed unassailable Lakṣmaṇa, who bore auspicious marks, with these characteristic words that were beneficial, salutary, consistent with statesmanship, conciliatory, righteous, and full of meaning:

20. "Undoubtedly we must look after our undertaking. We must carry out specific actions. We must certainly give thought to the outcome of the difficult undertaking we have begun, prince."

21. Then Rāma spoke to Lakṣmaṇa, his mouth becoming dry with grief as he thought again of lotus-eyed Maithilī:

22. "Thousand-eyed Indra has satisfied the earth with water and ripened the crops. Now he has settled down, his work accomplished.

23. "Passing before mountains and trees with a deep, pleasing sound, the clouds released their water and are now exhausted, prince.

24. "Water-bearing clouds dark as blue-lotus petals had darkened the ten directions. Now, like elephants no longer in rut, their violence is calmed.

25. "High up, the violent water-bearing storm-winds fragrant with *kuṭaja* and *arjuna* blossoms have passed by and now are still, gentle brother.

26. "Clouds, elephants, peacocks, and waterfalls have all at once ceased their sounds, blameless Lakṣmaṇa.

27. "The mountains have been washed spotless by great clouds and their glittering peaks now shine as if bathed in moonbeams.

28. "Little by little the autumn rivers reveal their sandbanks, just as young women, bashful in their first sexual encounter, reveal their loins.

29. "With their waters now clear, resounding with the cries of ospreys and crowded with hosts of *cakravāka* birds, the lakes look lovely, gentle brother.

30. "For kings eager to conquer and bitterly hostile toward one another, the time for exertion has arrived, gentle prince.

31. "Now is the time when kings make their first military expeditions, prince, yet I see neither Sugrīva nor any such preparation by him.

32. "I am tormented with grief at not seeing Sītā, so for me the four rainy months have passed as if they were a hundred years, gentle brother.

33. "Although I am tortured by sorrow, deprived of my beloved, robbed of my kingdom, and in exile, King Sugrīva shows me no compassion, Lakṣmaṇa.

34–35. " 'Without a protector, deprived of his kingdom, far from home, assailed by Rāvaṇa, miserable and lovesick, Rāma has come to me for help.' Such thoughts as these are the reason why the wicked-minded king of monkeys, Sugrīva, slights me, gentle brother, scorcher of your foes.

36. "Now that he has achieved his own object, this evil-minded monkey, who himself specified the time for Sītā's search, disregards the agreement he made.

37. "Enter Kiṣkindhā and speak in my name to that bull among monkeys, Sugrīva, that fool intent on vulgar pleasures.

38. "He who promises and then destroys the hopes of worthy suppliants who have moreover previously rendered services is the vilest man in the world.

39. "But he who accepts as an oath his own spoken word, whether for good or for evil, is a hero and the best of men.

40. "Even carrion-eaters will not consume the dead bodies of those ingrates who, once their own object is achieved, will not assist their friends whose objects are still unachieved.

41. "He must want to see my golden-backed bow flash like a streak of lightning when I bend it in combat.

42. "He must want to hear again the terrible clash of the bowstring against my arm-guard, which booms like a thunderbolt when I am angry in battle.

43. "Granted that his valor is known to be so great; still, with you as my companion, heroic prince, I should have no worry.

44. "Now that his object is achieved, the lord of monkeys does not acknowledge the agreement on account of which I made this effort, conqueror of enemy cities.

45. "Though he promised the end of the rains as the agreed-upon time, the lord of monkeys is enjoying himself and does not notice that the four months have passed.

46. "Amusing himself with his ministers and his council, Sugrīva spends all his time drinking. He has no pity on us, though we are wretched with grief.

47. "Go, dear boy, and tell Sugrīva the nature of my anger. And, mighty one, you should say these words to him:

48. " 'The path Vālin traveled when he died is not closed. Stand by your agreement, Sugrīva, lest you follow in Vālin's path.

49. " 'I slew Vālin alone with my arrow in battle. But if you neglect your oath, I shall kill your entire family along with you.'

50. "So, bull among men, say to him whatever is helpful given the state of affairs. Make haste, best of men: Time is running out.

51. " 'Keep the promise you made me, lord of monkeys, heeding the immemorial code of righteous conduct, lest I shoot you dead with my arrows and send you today to Yama's abode to see Vālin.' "

52. When this lord of the race of men, whose might was terrible, saw that his dejected older brother was addressing him repeatedly with sharply increasing anger, he made a harsh decision about the lord of monkeys.

The end of the twenty-ninth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 30

1. Rāma's high-spirited younger brother, son of the lord of men, replied to his dejected, lovesick elder brother, son of a king of men, who was overcome with grief and whose anger had greatly increased:

2. "The monkey will not keep to virtuous conduct. He will not keep in mind the connection between your efforts and his rewards. And so it is that he does not get started. He will not long enjoy the royal power of the monkey kingdom.

3. "Attached to vulgar pleasures because his mind is corrupted, he has no inclination to repay your favor, warrior. Let him die and behold his older brother Vālin. A kingdom should not be given to someone so devoid of virtues.

4. "I cannot contain my violent anger. I shall kill faithless Sugrīva today. Let Vālin's son and the chief monkeys conduct the search for the king's wife."

5. After announcing his intention, he seized his bow and was rushing off in a terrible rage for battle. But Rāma, slayer of enemy warriors, addressed him with these circumspect and courteous words:

6. "Surely someone like you should not do such evil in this world. He who destroys evil by virtue is a hero and the best of men.

7. "As a man of honorable conduct, Lakṣmaṇa, you must not choose this evil now. Pursue toward Sugrīva that affection and friendship we previously followed.

8. "With conciliatory words, avoiding harshness, you must tell Sugrīva that time has run out."

9. Duly instructed in this matter by his elder brother, Lakṣmaṇa, that bull among men, slayer of enemy warriors, entered the city.

10–11. Then Lakṣmaṇa, wise, honest-minded, devoted to his brother's pleasure and well-being, went to the monkey's dwelling in a fury, resembling death-dealing Time. Like Mount Mandara with its high peak, he bore a bow like a mountain peak, bright as a rainbow.

12–13. Equal to Bṛhaspati in intelligence, Rāma's younger brother Lakṣmaṇa, doing as he was told, reflected on the speech he would make, the reply to it, and his reply to that. Then, enveloped by the fire of his own wrath aroused by his brother's desire and anger, he advanced like a raging tempest.

14–15. Violently toppling many *sāla, tāla,* and *aśvakarṇa* trees, impetuously overturning other trees and mountain peaks, and crushing rocks with his feet like a swift-moving elephant, he raced on, making long strides in keeping with his mission.

16. There, in a gap in the mountains, that tiger of the Ikṣvākus saw Kiṣkindhā, the monkey king's great and inaccessible citadel, crowded with troops.

17. His lip trembling with anger at Sugrīva, Lakṣmaṇa saw dreadful monkeys moving about outside Kiṣkindhā.

18. In the space between the mountains, monkeys as big as elephants clutched mountain peaks and full-grown trees by the hundreds.

19. Now when he saw that the monkeys had seized weapons, Lakṣmaṇa's anger redoubled, like a fire with ample fuel.

20. When those monkeys saw that he was furious and that he resembled Time, Death, and the end of the world, they ran off by the hundreds in every direction, their limbs gripped by fear.

21. Then those bulls among monkeys entered Sugrīva's dwelling and reported Lakṣmaṇa's arrival and his wrath.

22. But the lustful, infatuated bull among monkeys was secluded with Tārā and did not hear the words of those monkey warriors.

23. Instructed by the ministers, terrifying monkeys as big as mountains, elephants, or clouds then went forth from the city.

24. With claws and fangs for weapons, all were terrible, all were hideous with deformed faces, and all were as bold as tigers.

25. Some had the strength of ten elephants, some ten times that, and some had the valor of a thousand elephants.

26. In his anger, Lakṣmaṇa gazed upon unassailable Kiṣkindhā, entirely surrounded by mighty monkeys with trees in their hands.

27. Then all those immensely powerful monkeys came out beyond the moat surrounding the ramparts and stood there in full view.

28. That self-possessed warrior, recalling Sugrīva's dereliction and the suffering of his own elder brother, once again gave way to anger.

29. Red-eyed with anger and sighing long, hot sighs, that tiger among men resembled a smoking fire.

30. With his arrowheads like darting tongues, his bow like coils, and his inner strength like a store of venom, he resembled a five-headed snake.

31. As he approached this man who was enflamed like the fire of universal destruction and who was like some angry serpent-lord, Aṅgada was terrified and greatly dismayed.

32. His eyes reddened with anger, Lakṣmaṇa, whose fame was great, instructed Aṅgada, "Dear child, announce my arrival to Sugrīva with these words:

33. " 'Rāma's younger brother Lakṣmaṇa, subduer of his foes, is here to see you. Tormented by his brother's misfortune, he is standing at the gate.' "

34. When he heard Lakṣmaṇa's speech, Aṅgada, overcome with grief, approached his father and said, "Saumitri is here."

35. But when the monkey warriors saw Lakṣmaṇa, all at once, right before him they roared a roar like that of a lion or of a mighty stream, or like the sound of a thunderbolt.

36. At that loud noise the monkey awoke, red-eyed and unsteady with drunkenness, his garlands and ornaments in disarray.

37. Now when they heard Aṅgada's words, two of the monkey-king's counselors, who were respected and noble-looking, accompanied him.

38. Those two counselors, Plakṣa and Prabhāva, announced that Lakṣmaṇa had arrived to speak of various matters concerning righteousness and statecraft.

39. Soothing him with speeches certain to be conciliatory, they respectfully attended the seated Sugrīva as if he were Śakra, lord of the Maruts.

40. "The illustrious brothers Rāma and Lakṣmaṇa, true to their promise, worthy of kingship and conferring kingship, have become your friends.

41. "One of them, Lakṣmaṇa, is standing at the gate, bow in hand. Trembling in fear of him, the monkeys are screeching.

42. "Rāghava's brother Lakṣmaṇa is here. He has arrived at Rāma's command, with Rāma's words as his charioteer and with his own determination as his chariot.

43. "You and your son and your kinsmen must bow your heads to him. You must stand by your agreement, king. You must be faithful to your promise."

The end of the thirtieth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 31

1. When self-possessed Sugrīva, along with his ministers, heard Aṅgada's words and heard that Lakṣmaṇa was angry, he rose from his seat.

2. Experienced and thoroughly versed in counsel, weighing his alternatives, he spoke these words to his ministers who understood counsel:

3. "I have said nothing wrong nor have I done anything wrong. I wonder, then, why Rāghava's brother Lakṣmaṇa is so angry?

4. "Evil-hearted enemies, always looking for my weak spots, must have reported nonexistent misdeeds of mine to Rāghava's younger brother.

5. "So to start with, all of you must reach some conclusion about this, using your own judgment, gradually, cleverly, and in keeping with the rules of proper conduct.

6. "I am by no means afraid of Lakṣmaṇa or of Rāghava, but a friend angry without grounds does give rise to alarm.

7. "It is always easy to make a friend but hard to keep one. Since feelings do not endure, affection breaks down over small things.

8. "It is for this reason that I am frightened, for I really cannot repay the service rendered to me by great Rāma."

9. Thus addressed by Sugrīva, Hanumān, bull among monkeys, stated his own conjecture in the midst of the monkey counselors:

10. "It is no wonder at all that you cannot forget the affectionate good deed done as a service to you.

11. "For in order to please you, heroic Rāghava cast fear far away and killed Vālin, who was equal in prowess to Śakra.

12. "There is no doubt that it is entirely due to his affection that Rāghava is angry and has sent his brother Lakṣmaṇa, bestower of good fortune.

13. "Best of those who understand time, you have been inattentive and did not realize the time: Propitious autumn has begun, lush with flowering *saptacchada* trees.

14. "There are bright planets and stars in the heavens now that the clouds have disappeared. The sky is clear in all directions, and so are the rivers and lakes.

15. "But still you do not realize that the time for your endeavor has arrived, bull among monkeys. Since you are clearly negligent, Lakṣmaṇa has come.

16. "So now you must tolerate from the mouth of another man the harsh words of great Rāghava, who is suffering because his wife has been taken.

17. "And since you have committed an offense, I see no alternative for you but to propitiate Lakṣmaṇa with cupped palms.

18. "A king needs to be told what is beneficial by his appointed counselors. For that reason, I have put aside fear to speak these well-considered words.

19. "For when Rāghava is angered, he can, by raising his bow, bring under his power the whole world with its gods, *asuras*, and *gandharvas*.

20. "It is not proper, particularly for someone who is grateful, who remembers a past favor, to anger a person who must be propitiated again.

21. "You, your son, and your close friends must bow your heads to him. Then you must honor your agreement, king, as submissive to him as a wife to her husband.

22. "King of monkeys, it is not right for you to reject the instruction of Rāma and his younger brother, even in your mind. For your mind surely knows the human strength of Rāghava and Lakṣmaṇa, powerful as the lord of the gods."

The end of the thirty-first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa*.

Sarga 32

1. Then when he was summoned, Lakṣmaṇa, slayer of enemy warriors, entered the terrible cave Kiṣkindhā as Rāma had commanded.

2. At the sight of Lakṣmaṇa, the huge and powerful monkey gatekeepers all stood with their hands cupped in reverence.

3. Perceiving that Daśaratha's son was breathing heavily in anger, the monkeys were frightened and did not close in around him.

4–8. Majestic Lakṣmaṇa saw that delightful, heavenly, great cave made of jewels, filled with jewels, crowded with mansions and palaces, resplendent with all sorts of wares. The cave with its blossoming groves was resplendent with blossoming trees, whose fruits satisfied every desire. It was splendid with beautiful monkeys wearing heavenly garlands and clothing, for these were the sons of gods and *gandharvas* and could change form at will. The principal streets were fragrant with the scents of sweet-smelling sandal, aloes and *padma*, and of *mai-*

reya and *madhu* wines; and there were many-storied palaces as solid as Mount Meru or the Vindhya mountains. And Rāghava saw there unsullied mountain streams.

9–13. On the royal highway Lakṣmaṇa saw Aṅgada's lovely house and the fine, substantial houses of those great and eminent monkeys Mainda, Dvivida, Gavaya, Gavākṣa, Gaja, and Śarabha; Vidyunmāla, Saṃpāti, Sūryākṣa, Hanumān, Vīrabāhu, and great Nala; Kumuda, Suṣeṇa, Tāra, and Jāmbavān too; Dadhivaktra, Nīla, Supāṭala, and Sunetra. Their houses were as bright as white clouds and strung with heavenly garlands. They were full of wealth and grain and splendid with the most beautiful women.

14–16. Enclosed by a white stone rampart was the lovely but unapproachable house of the lord of monkeys, which was like great Indra's abode, with white palace turrets like Kailāsa's peaks, resplendent with blossoming trees whose fruits satisfied every desire, with majestic trees given by great Indra. It had trees with heavenly blossoms and fruits, which were delightful, like dark clouds, giving cool shade.

17. Its doorways were flanked by powerful monkeys with weapons in hand. It was bright, covered with heavenly garlands, and had an arched gateway of pure gold.

18. Unhindered, mighty Saumitri entered Sugrīva's lovely house as the bright sun enters a great cloud.

19–20. Passing seven enclosures filled with chariots and seats, righteous Lakṣmaṇa saw the large, well-guarded women's quarters, resplendent everywhere with beds of gold and silver and with many fine seats furnished with expensive cushions.

21. As he entered, he heard continuous sweet music, accompanied by the sound of stringed instruments, in which words and syllables were matched to the singing.

22. And within Sugrīva's palace, mighty Lakṣmaṇa saw many women of every description, proud of their beauty and youth.

23–24. Noble in birth, they were ornamented with the finest ornaments. Their garlands were made of bright-colored flowers, and they were absorbed in making exquisite garlands. Lakṣmaṇa saw them and noticed also Sugrīva's satisfied, attentive servants wearing elegant clothing.

25–26. Then he saw glorious Sugrīva seated on a splendid golden throne furnished with expensive cushions. He was as bright as the sun, his appearance was heavenly, and his body glittered with heavenly ornaments. Surrounded by beautiful women who were decked in heavenly ornaments and garlands, and wearing heavenly garlands and clothing himself, he was as invincible as great Indra.

27. Tightly embracing Rumā, seated on his throne, his color that of finest gold, the large-eyed hero Sugrīva gazed at large-eyed, dauntless Saumitri.

The end of the thirty-second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 33

1. When Sugrīva saw Lakṣmaṇa, that bull among men, enter unchecked and angry, his mind was troubled.

2–3. The great monkey chief saw Daśaratha's son, blazing with power and breathing hard in his rage, aggrieved at his brother's misfortune. And so he left his golden throne, rising up like great Indra's beautifully adorned staff.

4. As Sugrīva arose, the women led by Rumā rose with him, like the host of stars following the full moon into the heavens.

5. Majestic, his eyes reddened, he swayed. Then with palms cupped he stood firm, like the great wish-fulfilling tree.

6. Lakṣmaṇa spoke angrily to Sugrīva, who stood with Rumā in the midst of the women, like the moon among the stars:

7. "A well-born, powerful king whose passions are controlled, who is grateful, compassionate, and truthful, is much esteemed in this world.

8. "But who is more malicious than that king bent on unrighteousness who makes a false promise to friends who have helped him?

9. "By lying about a horse, a man in effect kills a hundred. By lying about a cow, he kills a thousand. But it is himself and his kinsmen he kills when he lies about another man.

10. "He who does not repay his friends when his own object is already achieved is an ingrate, fit to be killed by all beings, lord of monkeys.

11. "This *śloka* revered by all people was sung by Brahmā, angry at seeing an ingrate. Listen to it, monkey.

12. "Virtuous men have prescribed atonements for the brahman-killer, the drinker of wine, the thief, and the breaker of vows; but for the ingrate there is no atonement.

13. "You are ignoble, monkey, an ingrate and a liar; for you do not repay Rāma though your own object is already achieved.

14. "Surely, monkey, since your own object is achieved, you must make an effort to look for Sītā if you wish to repay Rāma's service.

15. "You are addicted to vulgar pleasures and false to your promise. Rāma did not realize you were a snake croaking like a frog.

16. "It was through great, illustrious, compassionate Rāma that you, who are evil and wicked, obtained the kingship of the monkeys.

17. "If you do not acknowledge the service rendered by Rāma, who is tireless in action, you will at once, shot dead with sharp arrows, see Vālin.

18. "The path Vālin traveled when he died is not closed. Stand by your agreement, Sugrīva, lest you follow in Vālin's path.

19. "It must be that since you cannot see the arrows that fall like thunderbolts from the bow of that best of Ikṣvākus, you are content to pursue pleasure and do not give even a thought to what needs to be done for Rāma."

The end of the thirty-third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 34

1. As Sumitrā's son Lakṣmaṇa spoke in that fashion, he seemed ablaze with power. Then Tārā, her face bright as the lord of stars, said to him:

2. "One should not address the lord of monkeys in this manner, Lakṣmaṇa. He does not deserve to hear harsh words, especially from your mouth.

3. "Sugrīva is not at all ungrateful or deceitful or pitiless. The lord of monkeys does not tell lies, hero, nor is he dishonest.

4. "Nor has this heroic monkey Sugrīva forgotten that Rāma rendered a service impossible for any other to accomplish in battle, hero.

5. "It is through Rāma's favor that Sugrīva has now obtained renown, the everlasting kingship of the monkeys, as well as Rumā and me, scorcher of your foes.

6. "He rested most unhappily before; so now that he has achieved this extreme happiness, like the sage Viśvāmitra he does not realize what the time is.

7. "For they say that the great sage, righteous Viśvāmitra, was so attached to the *apsaras* Ghṛtācī that he thought ten years to be but a single day, Lakṣmaṇa.

8. "If even powerful Viśvāmitra, who best understands time, did not notice the passage of time, what can you expect from an ordinary being?

9. "Rāma should pardon Sugrīva, who is only following his bodily nature, and who, although exhausted, is not yet sated with sensual pleasures, Lakṣmaṇa.

10. "And you, my dear Lakṣmaṇa, should not rashly succumb to anger like a common man, without knowing the true state of affairs.

11. "For men of strong character like you, bull among men, do not rashly succumb to the power of anger without reflection.

12. "I beseech you earnestly for Sugrīva's sake. You know what is right. Please give up your great agitation born of anger.

13. "I believe that to please Rāma, Sugrīva would give up Rumā, me, the monkey kingdom, and his wealth, grain, and riches.

14. "Sugrīva will kill Rāvaṇa in battle and reunite Rāghava and Sītā, like the hare-marked moon and his consort, the constellation Rohiṇī.

15. "They say that in Laṅkā there are one thousand times one billion and thirty-six times one hundred, thirty-six times one thousand, and thirty-six times ten thousand *rākṣasas.*

16. "And without killing those unassailable *rākṣasas,* who can change form at will, one cannot kill Rāvaṇa, who has carried off Maithilī.

17. "For those *rākṣasas* and cruel Rāvaṇa cannot be slain in battle without an ally, Lakṣmaṇa, particularly Sugrīva.

18. "That is what Vālin, the lord of monkeys, indicated, and he was well informed. But my knowledge is not direct: I am telling you only what I heard from him.

19. "In order to provide you with allies in battle, bulls among monkeys have been dispatched to bring many monkeys, the monkey-troop leaders.

20. "And since he is still awaiting those mighty, valiant monkeys, the lord of monkeys cannot set out to accomplish Rāghava's purpose.

21. "Sugrīva already issued a decree according to which all those mighty monkeys should be arriving today, Saumitri.

22. "Ten billion apes, a billion langurs, and many millions of monkeys with blazing power will come to you today, Kākutstha. So give up your anger, subduer of your foes.

23. "For when they see this face of yours and your eyes blood-red with rage, all the wives of the monkey lord fear their previous danger and can find no peace of mind."

The end of the thirty-fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 35

1. After Tārā had addressed him in those polite words consistent with righteousness, Saumitri, who was tender by nature, accepted her words.

2. And once those words had been accepted, the lord of the monkey hosts put aside his great terror of Lakṣmaṇa as one might put aside a wet garment.

3. Then Sugrīva, lord of monkeys, tore off the great, wonderful garland of many properties which was around his neck, and he was free of his intoxication.

4. Sugrīva, best of all monkeys, spoke conciliatory words, delighting Lakṣmaṇa whose power was terrifying.

5. "My lost majesty and glory and the everlasting kingship of the monkeys—all this I have regained through Rāma's favor, Saumitri.

6. "Heroic tamer of foes, who could ever repay such valor as that of this king renowned for his deeds?

7. "Righteous Rāghava will regain Sītā and will kill Rāvaṇa by his own power. I shall be merely his ally.

8. "What need has he of an ally when with a single arrow he pierced seven great trees, a mountain, and even the earth itself?

9. "When the mere sound of his twanging bow makes the earth and its mountains tremble, Lakṣmaṇa, what need has he of allies?

10. "When the lord of men goes forth to kill his enemy Rāvaṇa, along with his attendants, bull among men, I shall merely follow in his train.

11. "If I, who am his servant, have committed any transgression, let it be forgiven out of trust or affection. All servants make mistakes."

12. As great Sugrīva spoke in this way, Lakṣmaṇa was pleased and said affectionately:

13. "With you above all as his courteous protector, lord of monkeys, my brother has a true protector in every way, Sugrīva.

14. "By virtue of your dignity and your extreme purity, Sugrīva, you are worthy of enjoying the unsurpassed majesty of the kingship over the monkeys.

15. "With you as his ally, valorous Rāma will soon kill his enemies in battle, Sugrīva. There is no doubt about that.

16. "You are grateful and righteous and never turn back in battle, Sugrīva. What you say is fitting and proper.

17. "Apart from you and my elder brother, what other powerful person who recognizes his own faults is able to speak of them, best of monkeys?

18. "You are Rāma's equal in valor and strength, and the gods have given you to be his ally for a long time to come, bull among monkeys.

19. "Nevertheless, hero, you must leave this place at once with me and console your friend, who is suffering because of his wife's abduction.

20. "Please forgive me if, after hearing what Rāma said when he was overcome with grief, I spoke harsh words to you."

The end of the thirty-fifth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 36

1. When great Lakṣmaṇa had addressed him in this fashion, Sugrīva said these words to his minister Hanumān, who stood beside him:

2–9. "You must immediately summon all the monkeys on earth: those who live on the peaks of the five mountains Mahendra, Himalaya, Vindhya, Kailāsa, and white-peaked Mandara; and those who dwell in the west near the seashore on mountains glittering all over with the color of the newly risen sun; and those bulls among monkeys who shelter in the dreadful forests of *padma* and *tāla* trees on the mountain that is the sun's dwelling and that resembles a rain cloud at twilight; and those leaping monkeys strong as elephants, black as collyrium or storm clouds, who live on the Añjana mountain; and those monkeys bright as gold dwelling in caves of red arsenic ore on the flanks of Mount Meru, and those inhabiting the Dhūmra mountain; and those leaping monkeys of terrifying power, who are the color of the newly risen sun and drink honey-wine on the great Aruṇa mountain; and those who inhabit the great, fragrant, delightful forests and everywhere haunt the ascetics' charming forest groves. Using such devices as bribery and conciliation, send forth your monkeys at once.

10. "And send forth other monkeys as well to hasten those very swift messengers I dispatched previously.

11. "Then quickly bring at my command all those monkeys who, absorbed in pleasures, are too long in coming.

12. "Any wicked ones who do not come at my command within ten days are to be executed as transgressors of their king's orders.

13. "Now let the hundreds and thousands and tens of millions of lions among monkeys who abide by my wishes depart in all directions at my command.

14. "Let those excellent and frightful-looking monkeys go forth from here at my command, as if blocking out the sky like clouds or mountains.

15. "Let all monkeys who know the way hasten on their way. Bring at my command all the monkeys on earth."

16. Upon hearing the monkey-king's words, the wind god's son dispatched valiant monkeys in every direction.

17. Dispatched by the king, those monkeys set out at that very moment into the sky, where Viṣṇu stepped, traveling along the path of birds and heavenly bodies.

18. For Rāma's sake those monkeys urged on all the monkeys who dwelt by the oceans, on the mountains, in the forests, and near the rivers.

19. When these monkeys heard the orders of Sugrīva, their king of kings who was like Death or Time, they came, fearful of Sugrīva.

20. So down from their mountain three times ten million very swift leaping monkeys, black as collyrium, came to the spot where Rāghava was.

21. And ten times ten million, bright as pure gold, who delighted in that best of mountains where the sun sets, came down from it.

22. And then from the peaks of Mount Kailāsa there came a thousand times ten million monkeys lustrous as a lion's mane.

23. Then came a thousand thousands of ten millions, who dwelt in the Himalayas, living on fruit and roots.

24. And down from the Vindhya mountains rushed thousands of ten millions of terrifying monkeys, as red as Mars, whose deeds were frightful.

25. And there was an untold number of those who lived on the shore of the ocean of milk, dwelling in forests of *tamāla* trees and eating coconuts.

26. From the forests, caves, and rivers came a swift monkey army, seeming to swallow up the sun.

27. Now those heroic monkeys who had gone to hasten all the other monkeys saw the mountain Himalaya with its great trees.

28. On that charming, best of mountains there was long ago a lovely, wonderful sacrifice for Maheśvara which gratified the hearts of all the gods.

29. There the monkeys saw roots and fruit, sweet as the nectar of the gods, which were produced from the overflowing of the food offered at that sacrifice.

30. Whoever eats even once those delightful, divine roots and fruit produced from that sacrificial food remains satisfied for a month.

31. The leaders of the troops of monkeys, who lived on fruit, took those divine roots and fruit and divine herbs.

32. And the monkeys who had gone there also brought from that place of sacrifice fragrant flowers in order to please Sugrīva.

33. Then, having exhorted all the other monkeys on earth, all those excellent monkeys went off swiftly ahead of their troops.

34. In a moment those swift-moving troop leaders speedily reached Kiṣkindhā, where the monkey Sugrīva was.

35. Those monkeys took all the herbs, fruit, and roots and presented them to him with these words:

36. "We have gone around to all the mountains, oceans, and forests. All the monkeys on earth are coming at your command."

37. When he heard this, Sugrīva, ruler of monkeys, was delighted, and he accepted all their gifts with pleasure.

The end of the thirty-sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 37

1. Sugrīva accepted all the gifts that were offered, and then, speaking kindly to those monkeys, he dismissed them all.

2. When he had dismissed those heroic monkeys who had accomplished their mission, he felt as though he and mighty Rāghava had already achieved their object.

3. Now Lakṣmaṇa spoke conciliatory words to Sugrīva, whose strength was terrible, delighting that best of all monkeys: "If it pleases you, gentle friend, depart from Kiṣkindhā."

4. Upon hearing Lakṣmaṇa's well-spoken words, Sugrīva was highly pleased and said this: "So be it. We shall go. I must abide by your command."

5. When Sugrīva had spoken in this way to Lakṣmaṇa who bore auspicious marks, he dismissed Tārā and the other women.

6. To his chief monkeys Sugrīva loudly cried, "Come!"

7. When they heard his words, all those monkeys who were fit to see the women came quickly, their palms cupped in reverence.

8. Radiant as the sun, the king then said to those who had come, "Monkeys, bring my palanquin at once!"

9. Hearing his words, the swift-striding monkeys brought his beautiful palanquin.

10. When he saw that his palanquin had been brought, the king of monkeys said to Saumitri, "Climb in quickly, Lakṣmaṇa!"

11. Having spoken in this fashion, Sugrīva together with Lakṣmaṇa climbed into his golden palanquin bright as the sun, which was borne by huge monkeys.

12–13. With a white umbrella carried over his head, and with white yak-tail fans waving on all sides, hailed by the sound of conchs and kettledrums, and lauded by bards, Sugrīva went forth, having attained unsurpassed royal majesty.

14. Surrounded by many hundreds of fierce monkeys with weapons in hand, he proceeded to where Rāma was waiting.

15. But once he reached that pleasant place where Rāma dwelt, glorious Sugrīva descended from his palanquin with Lakṣmaṇa.

16. He approached Rāma with his palms cupped in reverence. And as he stood with palms cupped, the other monkeys did the same.

17. When Rāma saw that vast army of monkeys like a pond full of lotus buds, he was pleased with Sugrīva.

18. Rāghava raised up the lord of monkeys, who had fallen at his feet with his head to the ground, and embraced him with great respect and affection.

19. When righteous Rāma had embraced him, he said, "Be seated!" Then when he saw him seated on the ground, he said these words:

20. "He who distinguishes righteousness, wealth, and pleasure and always pursues each one at the proper time is indeed a king, heroic monkey.

21. "But he who neglects righteousness and wealth to pursue pleasure awakens only after he has fallen, like a man who sleeps on top of a tree.

22. "On the other hand, a king intent on killing his enemies and devoted to supporting his friends gains religious merit and enjoys the fruit of all three goals of life.

23. "Now the time has now come for effort, destroyer of enemies. Please consider this carefully with your monkey counselors, lord of tawny monkeys."

24. Addressed in this way, Sugrīva said these words to Rāma:

25. "My lost majesty and glory and the everlasting kingship of the monkeys—all this I have regained through your favor, great-armed man.

26. "King and best of conquerors, he who would not repay what was done through your favor and your brother's would be infamous among men.

27. "Now the monkey chieftains have come by the hundreds, bringing all the powerful monkeys on earth, slayer of your enemies.

28–29. "Vigilant apes and heroic langurs of frightful appearance, well-acquainted with wildernesses, forests, and inaccessible places, Rāghava, and forest monkeys who are the sons of gods and *gandharvas* and can change their form at will—all are on the way, Rāghava, surrounded by their respective armies.

30–32. "Scorcher of your foes, heroic leaping monkeys surrounded by hundreds and by ten thousands and by hundreds of thousands and by ten millions and by ten trillions; and forest monkeys surrounded by hundreds of millions and by hundreds of hundreds of millions, and by a thousand trillions and by ten thousand trillions; and tawny monkeys, leaders of tawny monkey troops, surrounded by one hundred trillions and by one hundred thousand trillions, who make their home on the Vindhya and Meru mountains, who themselves resemble Mount Meru and Mount Mandara, who possess the valor of great Indra—all these are coming, king.

33. "And those who come to you will surely kill the *rākṣasa* Rāvaṇa and his kinsmen in battle and will bring back Maithilī."

34. Then as he considered this effort on the part of the great monkey-hero who was obedient to his orders, the wise son of the ruler of the earth resembled in his joy a full-blown blue lotus.

The end of the thirty-seventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 38

1. As Sugrīva was speaking in this way with his palms cupped in reverence, Rāma, best of those who uphold righteousness, embraced him with both arms and replied:

2–3. "It is not surprising, dear friend, that Indra showers rain upon the earth, that the thousand-rayed sun should drive the darkness from the sky, that the moon with its beams should illuminate the earth, or that someone like you, scorcher of your foes, should repay his friends.

4. "In the same way it is not surprising that what is best should be found in you, dear Sugrīva. I know that you always say what is pleasing.

5. "With you, my friend, as my protector, I shall conquer all my enemies in battle. You alone are my friend and ally. Please help me.

6. "That evil *rākṣasa* has seized Vaidehī only to destroy himself, just as Anuhlāda treacherously seized Puloman's daughter Śacī.

7. "Before long I shall kill Rāvaṇa with sharp arrows, just as Indra of a hundred sacrifices, a slayer of his enemies, killed Puloman, Śacī's proud father."

8. As they were conversing, dust began rising into the sky, veiling the fierce, hot brilliance of the thousand-rayed sun.

9. All directions were obscured and thick with that dust, and the whole earth with its mountains, woods, and forests trembled.

10. Suddenly the entire land was covered with countless mighty, sharp-fanged monkeys as great as mountains.

11–13. In the mere twinkling of an eye, it was covered by monkey-troop leaders with a hundred times ten million followers who could change form at will; by mighty monkeys from the rivers, mountains, and oceans; and by others who were forest-dwellers, roaring like rain clouds. Some were the color of the newly risen sun, while others were as pale as the moon. And there were monkeys as golden as lotus filaments, and white ones who made their home on Mount Meru.

14. Then the majestic monkey hero named Śatabali appeared surrounded by ten thousand times ten million monkeys.

15. Next Tārā's mighty father, bright as a mountain of gold, appeared with many tens of thousands times ten million.

16–17. Golden as a lotus filament, his face bright as the newly risen sun, the intelligent, most excellent of all monkeys, majestic Kesarin, Hanumān's father, best of monkeys, now appeared, with his army of many thousands of monkeys.

18. The great king of the langurs, Gavākṣa of terifying valor, appeared surrounded by a thousand times ten million monkeys.

19. Next came Dhūmra, destroyer of his enemies, surrounded by two thousand times ten million apes of terrifying speed.

20. Then came the heroic troop leader named Panasa, surrounded by three times ten million terrible monkeys resembling great mountains.

21. And the huge troop leader named Nīla arrived, looking like a dark mound of collyrium and surrounded by ten times ten million.

22. And then the powerful troop leader Darīmukha, surrounded by a thousand times ten million, came and approached Sugrīva.

23. Then Mainda and Dvivida, the two mighty sons of the Aśvins, appeared with a thousand times ten million times ten million monkeys.

24. Then came Gandhamādana with a hundred and a thousand times a thousand times ten million monkeys following behind him.

25. Next came the heir apparent Aṅgada, whose prowess equaled his father's, surrounded by a thousand times one trillion and one hundred times ten trillion.

26. Then the monkey Tāra, brilliant as a star, terrifying in his prowess, appeared in the distance with five times ten million monkeys.

27. The heroic troop leader, the monkey Indrajānu, lord of eleven times ten million, appeared along with them.

28. And then came Rambha, bright as the newly risen sun, surrounded by a hundred and a thousand and ten thousand.

29. Then the mighty and heroic monkey-lord of troops named Durmukha appeared, encircled by two times ten million.

30. Surrounded by a thousand times ten million monkeys of terrifying valor and tall as the peaks of Kailāsa, Hanumān appeared.

31. Heroic Nala came too, surrounded by one hundred and a thousand and one hundred times ten million tree-dwellers.

32–33. And Śarabha, Kumuda, Vahni, and also the monkey Rambha—these and many other monkeys who could change form at will, monkeys leaping and jumping and roaring, advanced toward Sugrīva, covering the whole earth and the mountains and woods, like a host of clouds advancing toward the sun.

34. Full of strength, making a great noise in their delight, they bowed their heads and reported to Sugrīva, lord of monkeys.

35. And other excellent monkeys, assembling as was proper, approached Sugrīva and stood with their palms cupped in reverence.

36. Standing with his own palms cupped reverently, righteous Sugrīva immediately presented all those bulls among monkeys to Rāma, and then he said:

37. "Monkey princes! Each troop leader, when he has duly encamped his troops comfortably near the swift mountain streams and in all the forests, should be prepared to review his troops."

The end of the thirty-eighth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 39

1. Now the lord of monkeys King Sugrīva, his purpose accomplished, spoke to Rāma, that tiger among men and tormenter of enemy armies:

2. "The mighty monkey princes who dwell in my domain, splendid as great Indra and able to change form at will, have come and are now encamped.

3. "These terrifying monkeys resembling *daityas* and *dānavas* have come with many thousands of tawny monkeys of fearful valor.

4–5. "Celebrated for their deeds and feats, strong, indefatigable, celebrated for their prowess and foremost in resolve, traveling by land and on water, dwelling on various mountains, these monkeys who have arrived by the tens of millions are at your service, Rāma.

6. "All obey orders, all are devoted to the welfare of their master. They will be able to accomplish your desire, subduer of your foes.

7. "You have only to say what you think is appropriate to the moment, tiger among men. This army is under your control. Please command it.

8. "It is true that I know exactly what they are to do, but even so you should command, as is proper."

9. Then Rāma, the son of Daśaratha, embraced Sugrīva who was speaking in this fashion and said these words:

10. "Wise and dear friend, you must find the place where Rāvaṇa dwells and learn whether or not Vaidehī is alive.

11. "When I find Vaidehī and the hiding place of Rāvaṇa, I shall at that time arrange with you what is appropriate.

12. "Neither Lakṣmaṇa nor I is master in this undertaking, lord of monkeys. You are both master and the means of success for this undertaking, king of leaping monkeys.

13. "Knowing my decision about what is to be done, you alone must command. For without doubt you understand what has to be done for me, mighty hero.

14. "You are my friend and companion, valiant, intelligent, discriminating about time, intent on our welfare, wise about achieving objectives, with your own objective fully achieved."

15. Thus addressed, Sugrīva spoke in the presence of Rāma and wise Lakṣmaṇa to a powerful troop leader and lord of monkeys named Vinata, who was as big as a mountain and who roared like a thundercloud:

16. "Along with the monkeys who are sons of the moon and the sun, you possess the worldly wisdom about time and place necessary for deciding what to do and what not to do, best of monkeys.

17. "Accompanied by a hundred thousand swift monkeys, go to the eastern quarter with its mountains, woods, and forests.

18. "There you must search for Videha's daughter Sītā and for Rāvaṇa's hiding place in the inaccessible mountain regions, in the forests, and along the rivers.

19–23ab. "The charming rivers Bhāgīrathī, Sarayū, Kauśikī, and the charming Kālindī and Yamunā rivers, and the great mountain Yāmuna, and the rivers Sarasvatī and Sindhu, and the Śoṇa with jewel-bright waters, and the Mahī and the Kālamahī rivers adorned with mountains and woods; the regions of Brahmamāla, Videha, Mālava, Kāśi, and Kosala and the large villages of Magadha, and Puṇḍra as well as Vaṅga, the city of silkworms and the land of silver mines—all of this you must search, hunting here, there, and everywhere for Rāma's beloved wife Sītā, the daughter-in-law of Daśaratha.

23cd–27. "Those who shelter on the broad summit of Mount Mandara and in cities and on mountains immersed in the ocean, both the Karṇaprāvaraṇas and the Oṣṭhakarṇakas, and the terrible Lohamukhas, and the swift one-legged men, and the strong, imperishable man-eating men, and the handsome golden-limbed Kirātas with ear

ornaments, and the terrible Kirātas known as tiger-men who live on islands, eating raw fish and moving through the water—you must search all their dwelling places, monkeys!

28–29ab. "And you must go to those islands that can be reached from mountains, by swimming or by boat: to Yavadvīpa rich in jewels, splendid with its seven kingdoms, and to Suvarṇarūpyaka ornamented with gold mines.

29cd–30ab. "Beyond Yavadvīpa, there is a mountain named Śiśira. Touching the sky with its peaks, it is frequented by gods and *dānavas.*

30cd–31. "In the inaccessible places of the mountains, by the waterfalls and in the forests of these islands, you must search for Rāvaṇa and Vaidehī here, there, and everywhere. And then you must explore the dreadful islands in the sea.

32. "There huge *asuras* constantly seize shadows; they are permitted to do so by Brahmā because they went hungry for a long time.

33–35. "By some means you must approach that sea, black as a storm cloud, loudly roaring, infested with great serpents; and then from there you must go to the dreadful ocean called Lohita because of its red waters. There you will see the giant *kūṭaśālmalī* tree, and a house built by Viśvakarman for Vainateya, bright as Mount Kailāsa and adorned with every kind of jewel.

36. "There the dreadful, dangerous *rākṣasas* called Mandehas, big as mountains and with various forms, hang from the mountain peaks.

37. "Every day, toward sunrise, they fall into the water, only to hang scorching in the sun again and again.

38. "Then moving on, unassailable monkeys, you will see the ocean of milk, white as a cloud and with waves like necklaces of pearls.

39–40. "In its midst are a great white mountain named Ṛṣabha, surrounded by divinely fragrant silver trees in bloom, and a lake named Sudarśana, crowded with royal geese and shining silver lotuses with gold filaments.

41. "With great delight, the gods, celestial singers, *yakṣas,* and *kinnaras,* eager for sexual pleasure, approach that lotus bed with the hosts of *apsarases.*

42. "Passing beyond the ocean of milk, monkeys, you will then see that excellent fresh-water ocean, a source of dread to all beings.

43. "For in it is placed that great horse-faced fire born of anger, whose food they say is the rushing water with all its animals and plants.

44. "And there you can hear the sound of the helpless creatures who live in that ocean, crying out because they have seen that mare's face.

45. "Thirteen leagues from the northern part of the fresh-water ocean is a great golden mountain named Jātarūpaśila.

46. "On top of the mountain you will see sitting the thousand-headed god Ananta, clothed in blue and worshiped by all beings.

47. "And planted on top of the mountain is that great being's shining emblem, a triple-crowned golden palmyra tree resting on a sacred mound.

48. "The thirty gods have made this the limit of the eastern quarter. Beyond it is the majestic sunrise mountain made of gold.

49. "Touching the heavens, its heavenly golden summit covered with sacred mounds shines, stretching one hundred leagues high.

50. "It looks splendid with its heavenly, blossoming *sāla, tāla, tamāla,* and *karṇikāra* trees made of gold and bright as the sun.

51. "On it is the eternal peak named Saumanasa, one league wide, ten leagues high, made of gold.

52. "When he took his three strides long ago, Viṣṇu, the Supreme Being, placed his first step there and his second on Mount Meru's crest.

53. "The sun becomes most clearly visible when it travels around to the north of Jambūdvīpa and reaches that very lofty peak.

54. "And there one sees those great seers, the ascetics called Vaikhānasas and Vālakhilyas, gleaming with the color of the sun.

55. "Here is the island Sudarśana, on which shines that light in whose presence alone the eyes of all living beings are able to see.

56. "In the bowers, caves, and forests of this mountain, you must hunt for Rāvaṇa and Vaidehī here, there, and everywhere.

57. "Suffused with the light of the golden mountain and of the great sun, the eastern twilight glows red.

58. "Beyond this, one cannot proceed toward the eastern quarter, for it is invisible, devoid of moon and sun, shrouded in darkness, and guarded by the thirty gods.

59. "You must search for Jānakī in every mountain, cave, and forest and even in those places I have not mentioned.

60. "But only this far, bulls among monkeys, can monkeys go. For we know not what lies beyond, boundless and untouched by sun.

61. "You must reach the sunrise mountain, find Vaidehī and the hiding place of Rāvaṇa, and return within a month.

62. "But you must not stay beyond a month, for I shall kill anyone who does. You are to find Maithilī and return with your mission accomplished.

63. "Go carefully over great Indra's beloved quarter, graced with forests; and when you have found Sītā, dear to him who was born in Raghu's line, and returned, you shall live in comfort, monkeys."

The end of the thirty-ninth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 40

1. Then when he had dispatched that great monkey army, Sugrīva sent off distinguished monkeys to the south.

2–5. The heroic and judicious lord of the monkey hosts gave orders to swift, valiant heroes headed by Aṅgada—to Nīla, son of Agni, and to the monkey Hanumān; and to Grandfather Brahmā's son, the great monkey Jāmbavān; and to Suhotra and Śarāri and also Śaragulma; and to Gaja, Gavākṣa, Gavaya, Suṣeṇa, and Ṛṣabha; to Mainda and Dvivida, Vijaya and Gandhamādana; and to Ulkāmukha and Asaṅga, both sons of Agni, the eater of oblations.

6. And commanding a great army to go without delay ahead of those monkey heroes, he directed them toward the southern quarter.

7. That lord of monkeys mentioned to those chief monkeys all the inaccessible places in that region saying:

8–10. "The thousand-peaked Vindhyas covered with all sorts of trees and vines, and the inaccessible river Narmadā infested with huge serpents; then the charming Godāvarī, the great river Kṛṣṇaveṇī, and the blessed Varadā infested with huge serpents; and the Mekhala and Utkala regions as well as the cities of Daśārṇa, and Avantī and Abhravantī—search them all.

11–13. "After exploring Vidarbha, Ṛṣika and charming Māhiṣaka, Bañga, Kaliñga, and Kauśika all around, as well as the Daṇḍaka forest with its mountains, rivers, and caves, you must search the river Godāvarī and Andhra, Puṇḍra, Cola, Pāṇḍya, and Kerala—all of them. And you must go as well to Mount Ayomukha, embellished with ore.

14. "You must search that majestic great mountain with its many-colored peaks, its brightly flowering woods, and forest tracts of sandalwood.

15. "There you will see that heavenly, auspicious river Kāverī with its clear waters in which groups of *apsarases* play.

16. "And you will see the best of seers, mighty Agastya, bright as the sun, seated on the summit of Mount Malaya.

17. "When that great seer graciously gives you permission to leave, you will cross the broad river Tāmraparṇī, the haunt of crocodiles.

18. "Graced with islands and hidden by heavenly sandalwood forests, it plunges into the ocean as a beloved young woman would rush to her beloved.

19. "Proceeding from there, monkeys, you will see the heavenly gateway made of gold and ornamented with pearls and jewels, befitting the Pāṇḍyas.

20–21. "Then, when you come to the sea and consider what best to do, you will find on the shore majestic Mount Mahendra, the best of mountains, set there in that place by Agastya himself. Made of gold and with all sorts of bright trees, it plunges deep into the great ocean.

22–23. "Every time the moon enters a new phase, thousand-eyed Indra comes to this captivating mountain, adorned with all kinds of blossoming trees and vines, frequented by excellent gods, seers, and *yakṣas* and by *apsarases*, and thronged with multitudes of perfected beings and celestial bards.

24. "On the far side of that ocean, there is a shining island that no man can reach. It is a hundred leagues wide, yet you must explore it all: It is there in particular that you should search for Sītā with all your heart.

25. "For this country is the abode of evil Rāvaṇa, overlord of the *rākṣasas*, whose splendor equals thousand-eyed Indra's, and who must be killed.

26. "But in the middle of the southern ocean there is a *rākṣasa* woman known as Aṅgārakā who feeds by catching shadows.

27. "Beyond, in an ocean a hundred leagues across, is a splendid mountain named Puṣpitaka, frequented by perfected beings and celestial bards.

28. "Bright as the rays of the moon or the sun, surrounded by the waters of the sea, it shines and seems to scrape the sky with its huge peaks.

29. "It has one peak of gold, frequented by the sun, bringer of day, and one of bright silver, frequented by the moon, bringer of night.

30. "The ungrateful, the wicked, and the unbelieving cannot see it. You must bow your heads to that mountain, monkeys, and then search it thoroughly.

31. "Fourteen leagues beyond it by an impenetrable path is a mountain named Sūryavān, unassailable monkeys.

32. "Then beyond even that there is a mountain named Vaidyuta, its trees captivating in every season, their fruits satisfying every desire.

33. "When you have eaten the precious roots and fruit and tasted the excellent honey there, monkeys, you must proceed.

34. "There is the mountain named Kuñjara, pleasing to the eye and to the mind, where Viśvakarman built a palace for Agastya.

35. "There, a league wide and ten leagues high, is his heavenly golden residence, ornamented with every kind of jewel.

36–37. "And there, well-protected on all sides, is the city of Bhogavatī, the unassailable abode of the serpents. Its wide streets are guarded by fearsome serpents, sharp-fanged and highly venomous. Vāsuki, the terrible king of the serpents, lives there. You must go and search that city of Bhogavatī.

38–39. "And beyond that place is the great, majestic mountain named Ṛṣabha, shaped like a bull. It is full of every kind of jewel and on it grows heavenly *gośīrṣa*, *padma*, and *hariśyāma* sandalwood, bright as fire.

40. "But though you see that sandalwood, you must under no circumstances touch it; for fearsome *gandharvas* called the Rohitas guard that forest.

41. "In it dwell five *gandharva* lords, bright as the sun: Śailūṣa, Grāmaṇī, Bhikṣu, Śubhra, and Babhru.

42. "There at the end of the earth live the unassailable people who have won heaven. Beyond that is the dreadful world of deceased ancestors, which you must not visit. For that is Yama's royal capital, enveloped by awful darkness.

43. "That is as far as you can search or proceed, heroic bulls among monkeys: Beyond it, there is no path for the living.

44. "Explore all this and whatever else you may see, and when you have learned Vaidehī's location you must return.

45. "Whoever returns before the month's end and says, 'I have seen Sītā!' will become as wealthy as I am and amuse himself happily with pleasures.

46. "No one will be dearer to me than he. I will love him more than life itself. Even if he has committed many offenses, he will become my friend.

47. "You have boundless strength and prowess and were born in families of great virtue. Now you must begin this virtuous undertaking so that you may recover the daughter of the king."

The end of the fortieth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 41

1–3. When the glorious king had dispatched to the southern quarter those wise and valiant monkeys, who equaled the wind in speed, he summoned his father-in-law, Tārā's father, Suṣeṇa by name, a troop leader of terrifying valor. Approaching him, he bowed, his palms cupped in reverence, and said, "Please assist Rāma in the undertaking that is at hand.

4. "Accompanied by one hundred thousand swift monkeys, please go to Varuṇa's western quarter, gentle lord.

5–7. "You monkey-troop leaders must search Surāṣṭra, Bāhlīka, Śūdra, and Abhīra, with their lovely and thriving countryside and large towns. You must also search Kukṣi with its thick forests of *puṃnāga* trees, filled with *bakula* and *uddālaka* trees; and also the *ketaka* thickets,

and the auspicious westward-flowing rivers with their cool waters, the forests of ascetics, and whatever woods and mountains there may be.

8. "Once you have searched the inaccessible western quarter, covered by a network of mountains, you will reach the imperturbable western ocean, monkeys, and see its waters full of whales and crocodiles.

9. "Then your monkeys will amuse themselves in *ketaka* thickets, in *tamāla* forests and coconut groves.

10–11. "You must search for Sītā and for Rāvaṇa's hiding-place there and in the city of Marīci, and in charming Jaṭīpura; in Avantī, Aṅgalopā, and in the Alakṣita forest, and throughout those vast kingdoms and cities.

12. "There, where the Sindhu river meets the ocean, stands a great mountain named Hemagiri, with a hundred peaks and gigantic trees.

13. "On its charming slopes live *siṃha* birds, who carry up to their nests whales, fish, and elephants.

14. "Trumpeting with the sound of storm clouds, the proud and satisfied elephants who live on the mountain peak graze all about near these *siṃha* birds' nests in this broad and well-watered place.

15. "You monkeys, who change form at will, must quickly explore the whole of its golden peak that is covered with bright trees and touches the sky.

16. "When you get there, monkeys, you will see in that ocean Mount Pāriyātra's golden summit one hundred leagues high and rarely seen.

17. "Twenty-four times ten million swift and terrible *gandharvas* dwell there, bright as fire, changing their forms at will.

18. "They must not be approached too closely by you monkeys of fearsome valor, nor are you leaping monkeys to take any fruit whatever from that place.

19. "For those unassailable heroes of terrifying valor are courageous and very strong, and they guard the fruit and roots there.

20. "You must exert yourselves and hunt for Jānakī there, for they will not present any danger at all if you just behave like ordinary monkeys.

21. "In one quarter of the ocean stands a mountain named Cakravān, where Viśvakarman fashioned a discus with a thousand spokes.

22. "There Viṣṇu, the Supreme Being, killed Pañcajana and the *dānava* Hayagrīva and took that discus and a conch.

23. "On the mountain's bright-colored slopes and in its large caves, you must search for Rāvaṇa and Vaidehī here, there, and everywhere.

24. "In Varuṇa's bottomless abode, the sea, stands a most majestic golden-peaked mountain named Varāha, sixty-four leagues high.

25. "On it is a city of pure gold named Prāgjyotiṣa, in which lives an evil-minded *dānava* named Naraka.

26. "On the mountain's bright-colored slopes and in its large caves, you must search for Rāvaṇa and Vaidehī, here, there, and everywhere.

27. "Beyond that king of mountains, there is a mountain with ten thousand streams and waterfalls. It is entirely of gold, and its caves are golden within.

28. "All over it elephants, boars, lions, and tigers roar incessantly, maddened by their own cries.

29. "On it the gods consecrated as their king the majestic chastiser of Pāka, Indra of the tawny horses. The mountain's name is Meghavān.

30–31. "Passing beyond that king of mountains protected by great Indra, you will come upon sixty thousand golden mountains the color of the newly risen sun, gleaming on every side, resplendent with beautifully flowering trees made of pure gold.

32. "In their midst stands Mount Meru, the king and greatest of mountains, to whom Āditya, the sun god, who had been propitiated, long ago granted a boon.

33. "And he spoke thus to the king of mountains: 'All who seek refuge on you by day or by night will by my grace become golden.

34. " 'Moreover, those gods, *gandharvas*, and *dānavas* who live on you will be colored by your radiance and thus take on the radiance of gold.'

35–36. "The Ādityas, Vasus, Rudras, Maruts, and gods come to Mount Meru, greatest of mountains, at the time of the evening twilight and worship Āditya, the sun god. Reverenced by them, the sun goes to the sunset mountain and becomes invisible to all beings.

37. "Traversing ten thousand leagues in half an hour, the sun, bringer of day, quickly reaches the sunset mountain.

38–39. "On its peak is a large and heavenly dwelling as bright as the sun, crowded with many palaces and resplendent with wonderful trees

filled with birds of every kind. It was built by Viśvakarman and is the abode of great Varuṇa who holds a noose in his hand.

40. "Between Meru and the sunset mountain shines a great and majestic palmyra tree made of gold, with ten crowns and a splendid sacred mound.

41. "Among all the inaccessible lakes and rivers, you must search for Rāvaṇa and Vaidehī here, there, and everywhere.

42–43. "In the place where the great and righteous seer Merusāvarṇi lives, sanctified by his own asceticism, the equal of Brahmā, radiant as the sun, you must bow your heads to the ground and ask him for news about Maithilī.

44. "Only this much of the world of the living does the sun illuminate when night is over, before moving again to the sunset mountain.

45. "And only so far, bulls among monkeys, can monkeys go. For we know not what lies beyond, boundless and untouched by the sun.

46. "You must reach the sunset mountain, find Vaidehī and the hiding place of Rāvaṇa, and return within a month.

47. "But you must not stay beyond a month, for I shall kill anyone who does. My heroic father-in-law will go with you.

48. "This is my revered elder, my great-armed, mighty father-in-law. You who follow my commands must listen to everything he says.

49. "Although you, too, are valiant and are authorities concerning every action, you must make him your authority and so explore the western quarter.

50. "Once you have found the wife of the immeasurably powerful king, we will have accomplished our purpose by repaying what was done for us.

51. "Also keep in mind anything else that might be helpful to this enterprise, and then do it in accordance with the place, time, and goal."

52. Then when the monkeys had heard Sugrīva's skillful speech, they all took leave of the lord of monkeys and, headed by Suṣeṇa, set out toward the quarter guarded by Varuṇa.

The end of the forty-first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 42

1–2. Then when King Sugrīva, bull among monkeys, skilled in counsel, had directed his father-in-law to the western quarter, he addressed the heroic monkey named Śatabali, who was respected by all the monkeys, in words that were to his own benefit as well as Rāma's:

3. "Surrounded by a hundred thousand forest-dwelling monkeys like yourself, you are to depart with your counselors, the sons of Yama Vaivasvata.

4. "You are to search for Rāma's blameless wife everywhere in the mighty northern quarter whose crest ornament is the Himalayas.

5. "You are foremost among those who know their goals and achieve them. Once this task has been completed, once this favor has been done for Daśaratha's son, we shall be free of our obligation.

6. "For great Rāghava did us a favor. If the favor is returned, our own life will have been fruitful.

7. "You who desire what is pleasing and beneficial to us must accept this view and act in such a way that Jānakī is found.

8. "For Rāma, the best of men and a conqueror of enemy cities, is worthy of every being's respect and has entered into friendship with us.

9. "Using your abundance of intelligence and valor, you must thoroughly search the inaccessible forests, rivers, and even inside the mountain caverns.

10–12. "When you have searched repeatedly through the countries of the Mlecchas, the Pulindas, and the Śūrasenas; the Prasthalas, the Bharatas, the Kurus, and Madrakas; the Kāmbojas, the Yavanas, the Śakas, the Āraṭṭakas, the Bāhlīkas, the Ṛṣikas, the Pauravas, and the Ṭaṅkaṇas; the Cīnas, the Paramacīnas, the Nīhāras, and the Daradas; you must scour the Himalayas.

13. "In thickets of *lodhra* and *padmaka* and through the forests of *devadāru* pine, you must search for Rāvaṇa and Vaidehī here, there, and everywhere.

14. "When you come to the ashram of Soma, frequented by gods and

gandharvas, you will have reached the mountain named Kāla, with its mighty peaks.

15. "On its great peaks, in its caverns and caves, you must hunt for Rāma's renowned, illustrious wife.

16. "Passing beyond that great mountain, you should then go to the mountain called Sudarśana, a king of mountains filled with gold.

17. "In its forest thickets, its caverns and caves, you must search for Rāvaṇa and Vaidehī here, there, and everywhere.

18. "Beyond it lies an open space, a hundred leagues on every side, without mountains, rivers, or trees, devoid of any living thing.

19. "But if you quickly cross that horrifying wasteland, you will be delighted once you reach the white mountain Kailāsa.

20. "There, bright as a white cloud and embellished with gold, stands Kubera's heavenly dwelling, built by Viśvakarman.

21–22. "Near it is a vast lotus pond filled with red and blue lotuses, crowded with geese and ducks, and frequented by hosts of *apsarases*. And there the majestic giver of wealth, King Kubera Vaiśravaṇa, king of the *yakṣas*, honored by all beings, enjoys himself along with the *guhyakas*.

23. "On Kailāsa's foothills bright as the moon, and in its caves, you must search for Rāvaṇa and Vaidehī here, there, and everywhere.

24. "When you reach the Krauñca mountain, you must cautiously enter its inaccessible opening, for it is said to be very difficult to enter.

25. "In it live great seers radiant as the sun; they look like gods and are worshiped by the gods themselves.

26–27. "After exploring Krauñca's peak and the abode of birds, the wish-fulfilling mountain Mānasa, devoid of trees, you must search Krauñca's other caves, ridges, peaks, caverns, and slopes, here, there, and everywhere.

28. "Great beings such as gods, *dānavas*, and *rākṣasas* do not go there; still, all of you are to search it, including its ridges, tablelands, and foothills.

29. "Beyond Mount Krauñca lies a mountain called Maināka, where stands the *dānava* Maya's palace, which he fashioned himself.

30. "You must search Mainăka including its ridges, tablelands, and caves, where stand the scattered dwellings of the horse-faced women.

31. "Beyond that region stands an ashram frequented by *siddhas.* In it are *siddhas,* Vaikhānasa hermits, and Vālakhilya ascetics.

32. "You must reverentially greet those ascetics, who are free of sin and perfected by austerities, and politely ask them for news of Sītā.

33. "The hermits' lake is there, covered with golden lotuses and visited by lovely geese radiant as the newly risen sun.

34. "Kubera's royal mount, the bull elephant Sārvabhauma, always roams about that region with his cows.

35. "Beyond that lake the sky is devoid of moon and sun, with no hosts of stars, no clouds, and no beginning.

36. "And yet that region seems radiant with sunbeams, so self-luminous are the godlike beings perfected by austerities who repose there.

37. "And beyond that region is a river named Śailoda, on both of whose banks grow the bamboo canes known as *kīcaka.*

38. "These carry the *siddhas* to and from the opposite shore, where lies the country of Uttarakuru, the refuge of those who have performed meritorious deeds.

39. "There are rivers by the thousands there, their waters brimming with beds of golden lotuses, rich with leaves sapphire and emerald.

40. "The ponds there sparkle for they are adorned with clusters of red lotuses made of gold, bright as the newly risen sun.

41. "The whole region is covered with bright clusters of blue lotuses, with leaves like precious jewels, and filaments shining like gold.

42–43. "There splendid, glittering mountains, golden and bright as fire, full of all kinds of jewels, plunge down to rivers in which shoals of round pearls, precious gems, and gold have arisen.

44. "And there trees crowded with birds, always laden with fruit and flowers, whose fragrance, taste, and touch are heavenly, yield every desire.

45–46. "Other magnificent trees bring forth garments of every appearance as well as ornaments glittering with pearls and emeralds, for both women and men. Still others bear fruits to enjoy in every season.

47–48. "Others yield wonderful precious golden beds with bright-colored coverings; while other trees produce garlands that delight the heart, and all sorts of costly drinks and foods.

49. "There are splendid women there distinguished by their beauty and youth. There *gandharvas, kinnaras,* perfected beings, great serpents, and *vidyādharas,* all shining like the sun, make love with these women.

50. "All have performed virtuous deeds, all are intent on sexual delight, all live with young women, enjoying pleasures and wealth.

51. "Sounds of singing and musical instruments and loud laughter are constantly heard there, delighting the hearts of all beings.

52. "No one is unhappy there, no one lacks a beloved. There virtues that delight the heart increase day by day.

53. "Beyond that country lies the northern ocean. There, in its midst, stands the great golden mountain named Somagiri.

54. "Those gods who have gone to the world of Indra and those who have gone to the world of Brahmā behold that king of mountains, for it reaches up to heaven.

55. "It is the radiance of the mountain which makes this sunless region seem to blaze with sunlight: You can recognize it by a splendor like that of the blazing sun god Vivasvān.

56. "And there dwells the blessed one, the soul of the universe, the benevolent elevenfold lord of the gods Brahmā, surrounded by brahman-seers.

57. "By no means are you to go north of the Kurus. Even for other beings, no path lies beyond.

58. "For this mountain called Somagiri cannot be reached even by the gods. Once you have seen it, you must turn back at once.

59. "Only this far, bulls among monkeys, can monkeys go. For we know not what lies beyond, boundless and untouched by sun.

60. "You are to search every place that I have mentioned. But you must also resolve to search any others that I failed to mention.

61. "Then, by acting to find Videha's daughter, you who are equal to wind or fire will have done a great favor for Daśaratha's son and an even greater favor for me.

62. "And so when you have accomplished your mission, monkeys, I will honor you and your kinsmen with pleasing objects full of every

virtue. With your enemies subdued, able to support other beings, you shall roam the earth with your beloveds."

The end of the forty-second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 43

1. And now Sugrīva stated his purpose to Hanumān in particular, for he was confident that he, the foremost of the monkeys, would achieve it.

2. "Neither on earth, nor in the air, nor in the sky, nor in the region of the gods, nor in the waters do I foresee any obstacle to your passage, bull among monkeys.

3. "For you know all worlds, together with their oceans and mountains, their *asuras, gandharvas,* great serpents, men, and gods.

4. "Great and heroic monkey, your motion, speed, power, and quickness are equal to those of your father, the mighty wind god Māruta.

5. "Nor is there any other being on earth to equal you in strength. Therefore, if Sītā is to be recovered, you yourself must bring this about.

6. "In you alone, Hanumān, are strength, intelligence, prowess, regard for time and place, and statesmanship, wisest of statesmen."

7. Understanding from this that the undertaking had been entrusted to Hanumān, and knowing Hanumān himself, Rāghava thought:

8. "The lord of monkeys has complete confidence in Hanumān, and Hanumān appears even more confident about accomplishing this undertaking.

9. "Known by his deeds and chosen by his master, even as he sets out his success in this undertaking is therefore assured."

10. And as mighty Rāma beheld that supremely resolute monkey, his senses and heart filled with joy like someone whose object was already achieved.

11. And so Rāma, scorcher of his foes, was delighted and gave him a ring engraved with his name as a token of recognition for the princess.

12. "Janaka's daughter will see by this sign that you have come from me and she will not be afraid, best of monkeys.

13. "Your determination and your valor combined with strength, together with Sugrīva's command, hero, seem to me to foretell success."

14. Taking the ring, that best of tawny monkeys touched it to his head, his palms cupped in reverence; then bowing at Rāma's feet, he departed, that finest of leaping monkeys.

15. As that heroic monkey, son of the wind god, led away his great army of tawny monkeys, he looked like the unblemished circle of the hare-marked moon adorned by hosts of stars in a cloudless sky.

16. "Mighty Hanumān, valiant as a lion, I rely on your might, son of the wind. You must perform feats of great valor so that Janaka's daughter is regained!"

The end of the forty-third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 44

1. Those bulls among monkeys understood their master's stern command and set off, covering the earth like locusts.

2. But Rāma remained on Mount Prasravaṇa with Lakṣmaṇa, waiting out the month that had been allotted to recovering Sītā.

3. Then the heroic monkey Śatabali set off at once for the lovely northern quarter guarded by the king of mountains.

4. Vinata, leader of monkey troops, proceeded to the eastern quarter.

5. The monkey-son of the wind god, leader of monkey troops, went with Tāra, Aṅgada, and others to the southern quarter, where Agastya journeyed.

6. The lord of monkeys, Suṣeṇa, tiger among monkeys, set out for the terrible western quarter, which Varuṇa staunchly defends.

7. Then when he had duly dispatched his principal monkey-generals to every quarter, the delighted king rejoiced happily.

8. Dispatched in this way by the king, all the monkey-troop leaders set off, each hastening toward his own assigned quarter.

9. Those monkeys, those extraordinary of monkeys, advanced, jumping and running, roaring, shouting, and growling, "We will kill Rāvaṇa and recover Sītā!"

10–11. "When I find Rāvaṇa, I will kill him in battle all by myself. And when I have crushed him, I will immediately bring back Janaka's daughter, trembling in her exhaustion. I will bring back Jānakī all by myself even if it is from the underworld. The rest of you can wait here!"

12. "I will scatter trees!" "I will split mountains!" "I will split the earth!" "I will roil the oceans!"

13. "I will leap a distance of one hundred leagues, without any doubt!" "And I will leap more than one hundred leagues!"

14. "On the earth's surface, in the ocean, on mountains or in forests, or even in the depths of the underworld, nothing can stop me!"

15. Such were the declarations made by those monkeys, proud of their strength, as each spoke in turn in the presence of the monkey-king.

The end of the forty-fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 45

1. When the monkey leaders had gone, Rāma spoke to Sugrīva, "How do you happen to know the whole compass of the earth so well?"

2. Then self-possesed Sugrīva bowed and said to Rāma, "Listen, bull among men, and I shall tell you the whole story in detail.

3–4. "When Vālin chased Dundubhi—a *dānava* in the form of a buffalo—toward Mount Malaya, the buffalo entered a cave in Malaya. Vālin, too, entered the mountain at that spot, with the intention of killing him.

5. "Then I was installed obediently at the opening to the cave. But Vālin did not come out even after a year had passed.

6. "And then the hole was filled with a torrent of blood. Dismayed to see that, I suffered intense grief for my brother.

7. "I thought that my elder brother had surely been killed; so I placed a rock as big as a mountain over the opening of the hole, thinking that if the buffalo were unable to come out he would perish.

8. "Then without hope for Vālin's life, I returned to Kiṣkindhā. The great kingdom became mine, and so did Tārā and Rumā. And there I lived with my friends, free of care.

9. "Then Vālin came back, after killing that bull among *dānavas*. So I restored the kingdom to him, driven by fear because he was my elder.

10. "But wicked Vālin had taken leave of his senses. He wanted to kill me, and in his rage he pursued me as I fled with my ministers.

11. "As Vālin chased me and my companions, I saw all sorts of rivers, forests, and cities.

12. "Thus it was that I saw the earth—like the surface of a mirror or like the circling of a torch—as if it were merely a cow's hoofprint.

13. "After I had gone east, I took refuge in the south. Then I went on to the west because I was fearful of the danger. But then when I came to the north, Hanumān said to me:

14–15. " 'I now remember, king, how the lord of monkeys, Vālin, was earlier cursed by Matañga who said, "If Vālin should enter the confines of this ashram, his head will break into a hundred pieces." Staying there will be pleasant and free of worry for us.'

16. "Therefore, prince, when Vālin reached Mount Ṛśyamūka, he did not enter the ashram on account of fear of Matañga.

17. "So it was, king, that at that time I beheld with my own eyes the entire compass of the earth, before I came to the cave."

The end of the forty-fifth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 46

1. At the command of the monkey-king, the leaders of the monkey troops swiftly departed in every direction, as they had been instructed, in order to find Vaidehī.

2. They thoroughly searched lakes, rivers, underbrush, open ground, cities, mountains, and inaccessible places near rivers.

3. All the monkey-troop leaders scoured the regions Sugrīva had mentioned, including their mountains, forests, and woods.

4. Intent on finding Sītā, all the monkeys searched by day and at night gathered in one place.

5. And every day in those countries, they made their beds for the night in trees bearing fruit in all seasons.

6. But when a month had passed since that first day, the monkey-

troop leaders gave up hope and returned to Mount Prasravaṇa where they met with the monkey-king.

7. Mighty Vinata and his companions searched the east as instructed but returned without finding Sītā.

8. Then came the great monkey-hero Śatabali with his army, after searching all of the north.

9. After searching the west, Suṣeṇa and his monkeys reassembled and came to Sugrīva when the month had passed.

10. They approached Sugrīva who was seated with Rāma on top of Mount Prasravaṇa, and saluting respectfully they said:

11. "We have searched all the lands; all the mountains, forests, cities, and rivers flowing to the seas.

12. "And we have searched all the caves you mentioned, and all the vast thickets densely overspread with creepers.

13. "In impenetrable, inaccessible, and impassable places, we have stalked and killed immense beasts. And we have searched those impenetrable places repeatedly.

14. "It is great Hanumān, that lord of monkeys of exalted strength and illustrious lineage, who will find Maithilī; for the son of the wind god has gone in the direction that Sītā went."

The end of the forty-sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 47

1. Indeed, the monkey Hanumān had set out with Tāra and Aṅgada and was advancing toward the region indicated by Sugrīva.

2. He journeyed far with all those great monkeys and explored the caves and impenetrable forests of the Vindhya mountains.

3–4. Though all those heroic monkeys searched everywhere in that quarter—inaccessible places near rivers, mountain tops, lakes, large trees, different groves of trees, and foothills thick with trees—none of them found the princess of Mithilā, Janaka's daughter Sītā.

5. Eating various roots and fruit as they searched, the unassailable monkeys camped in different places; but that country was vast and was difficult to search with its caves and deep forests.

6–9. Then all those dauntless monkey-troop leaders left that region and entered another region difficult to approach, where the trees

lacked fruit, flowers, and leaves, where the rivers were without water, where roots were very hard to find, where there were no buffalo, deer, elephants, tigers, birds, or other forest-creatures, and where beautiful, fragrant lotus beds, with glossy leaves and full-blown lotuses, were without bees.

10. There was an illustrious great seer named Kaṇḍu, ascetic, truthful, highly irascible, and unassailable by virtue of his religious observances.

11. His son, a ten-year-old boy, perished in that forest. The great sage was angered at his ending his life there.

12. Cursed then by that righteous sage, the entire vast forest became inhospitable, unapproachable, and devoid of wild animals and birds.

13. Nonetheless, the monkeys carefully searched its forest regions, its mountain caves, and the sources of its rivers.

14. But even though the great monkeys were eager to please Sugrīva, they found neither Janaka's daughter nor her abductor, Rāvaṇa.

15. However, as they entered a frightful place covered over by vines and thickets, they saw an *asura* of cruel deeds who feared not even the gods.

16. When the monkeys saw him standing like some terrible mountain, when they saw him looking like a mountain, they all girded their loins tightly.

17. Then the mighty *asura* said to all those monkeys, "You are lost!" and, raising his clenched fist, he charged them furiously.

18. Thinking, "This must be Rāvaṇa," Vālin's son Aṅgada struck him with the palm of his hand as he rushed violently upon them.

19. Struck by Vālin's son and vomiting blood from his mouth, the *asura* fell to the ground like a mountain overturned.

20. When he had breathed his last, those monkeys, with an air of victory, searched nearly every cave there in that mountain.

21. Then when they had all once more searched the forest, they entered another terrible mountain cave nearby.

22. Exhausted after searching again, they came out and sat down all together in a lonely place at the foot of a tree, dejected at heart.

The end of the forty-seventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 48

1. Now wise Aṅgada, though exhausted, encouraged all the monkeys and softly spoke these words to them:

2–3. "Together we have searched here, there, and everywhere throughout the forests, mountains, rivers, the deep and inaccessible woods, as well as the mountain caves and caverns; and yet we have not seen anywhere Janaka's daughter Sītā, who is like a daughter of the gods, nor have we seen the *rākṣasa* who carried her off.

4. "Most of our time has gone by, and Sugrīva is stern in his commands. Therefore together you must search everywhere.

5. "You must shake off the exhaustion, grief, and sleepiness that has arisen and search so that we may find Janaka's daughter Sītā.

6. "They say that cheerfulness, perseverance, and mental fortitude produce success in an undertaking. That is why I am telling you this.

7. "This very day, forest-dwellers, you must search this inaccessible forest. You must banish dejection and search this entire forest again.

8. "If one takes action, one inevitably sees its results. So enough of this yielding to despair! It is not right for us to close our eyes.

9. "Then too, Sugrīva is a wrathful king and inflicts harsh punishment, monkeys. He is always to be feared, as is great Rāma.

10. "If it pleases you, do what I have said, which is to your advantage. Otherwise you say what is right for all of us, monkeys."

11. When Gandhamādana heard these words of Aṅgada, he responded in a voice rendered weary and indistinct through thirst and exhaustion:

12. "What Aṅgada says is surely appropriate, beneficial, and favorable to you. We should do as he says.

13. "We must explore these mountains, caves, caverns, desolate forests, and mountain waterfalls yet again.

14. "You must all search the forest and all the inaccessible parts of the mountain as specified by great Sugrīva."

15. So once more the mighty monkeys got up and roamed over the southern region, which was densely covered with the forests of the Vindhya range.

16–17. Those great monkeys climbed a majestic silver mountain that had peaks and caverns and was bright as an autumn cloud; and they searched a grove of *lodhra* trees and groves of *saptaparṇa* trees, hoping to find Sītā.

18. But when those very valiant monkeys reached the mountain top exhausted, they still had not found Vaidehī, Rāma's beloved queen.

19. And when those monkeys had examined that mountain and its many caves, they descended, looking all about.

20. By the time they had descended from there to level ground, they were nearly unconscious with exhaustion, so they stopped there for a while leaning against the roots of a tree.

21. After a while they recovered, and when their exhaustion was somewhat dispelled, they were ready once more to search the entire southern region.

22. Setting off with Hanumān at their head, those bulls among leaping monkeys began ranging over the Vindhyas on all sides all over again.

The end of the forty-eighth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 49

1–2. Now the monkey Hanumān along with Tāra and Aṅgada searched the caves and deep forests of the Vindhya ranges, and also the caverns inhabited by lions and tigers all around on precipices and by the great waterfalls of that king of mountains.

3. While they stayed there, the appointed time passed by.

4. For that vast region with its caves and deep forests was hard to search. There the wind god's son searched the whole mountain.

5–7. Separated from one another, but not too far, Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda, Dvivida, Hanumān, Jāmbavān, Aṅgada the heir apparent, and Tāra the forest-dweller searched the lands of the south, which are overspread with mountain chains. At length, overcome by hunger and thirst, exhausted, and desperate for water, they saw an enormous cavern overgrown with vines and trees.

8. Out of it flew *krauñca* birds, geese, sarus cranes, and *cakravāka* birds, dripping with water, their bodies red with lotus pollen.

9. Reaching that fragrant but impenetrable cavern, those bulls among monkeys were amazed and bewildered.

10. Their expectations aroused, those splendid, mighty, excellent monkeys approached that cavern with delight.

11. Then Hanumān, son of the wind god Māruta, huge as a mountain peak, who was familiar with forests and jungles, addressed all the monkeys:

12. "We are all exhausted from searching the lands of the south, which are overspread with mountain chains; yet we still have not found Maithilī.

13. "Moreover, geese, *krauñca* birds, sarus cranes, and *cakravāka* birds are flying out of this cavern on every side, dripping with water.

14. "Then, too, lush trees stand at the entrance to the cavern. Surely there must be a well with water or else a pool in there."

15. Addressed in this fashion, the monkeys all entered the cavern, which was shrouded in darkness. Unlit by moon or sun, it looked terrifying to them.

16. So, clinging to each other, they walked for a league inside that impenetrable cavern all crowded with various trees.

17. Nearly unconscious, thirsty, bewildered, and desperate for water, they wandered tirelessly through that cavern for some time.

18. At last, despairing of their lives, those heroic monkeys, thin, sad-faced, and exhausted, saw a light.

19–21. Soon they reached a pleasant spot, a brightly illuminated forest; they saw golden trees bright as a blazing fire: *sālas* and *tālas*, *puṃnāgas*, *kakubhas*, *vañjulas*, *dhavas*, *campakas*, *nāgavṛkṣas*, and blossoming *karṇikāras*, radiant as the newly risen sun. Around them were sacrificial platforms made of emerald and there were lotus beds the color of sapphires and emeralds, crowded with birds.

22–24. There they saw great golden trees splendid as the rising sun surrounding lotus ponds with clear waters, filled with turtles and large fish made of pure gold. And they saw gold and silver palaces covered

with fretworks of pearl, with round windows of pure gold, and with floors made of gold and silver set with emeralds.

25–26. Everywhere the monkeys saw fine mansions and blossoming, fruit-bearing trees looking like coral set with gems. And all about were golden bees and honey, and beds and seats glittering with gems and gold.

27–29. And on all sides they saw costly chariots and piles of vessels made of gold, silver, and brass, as well as heaps of aloe wood and heavenly sandalwood. And they saw pure, edible roots, and fruit, and costly drinks, sweet and flavorful; and piles of heavenly, costly garments, and of bright-colored wool blankets and black antelope skins.

30. Searching here and there in that cavern, the splendid, heroic monkeys saw a woman not far from them.

31. They saw that she was a fasting ascetic clothed in bark garments and a black antelope skin, who seemed to blaze with power, and they were greatly frightened.

32. Then Hanumān, huge as a mountain, greeted the old woman with his palms cupped in reverence and asked her, "Tell us, who are you? And this dwelling, this cavern, these jewels—to whom do they belong?"

The end of the forty-ninth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 50

1. When he had spoken in this fashion, Hanumān once more addressed that righteous, illustrious ascetic woman, clothed in black antelope skin:

2. "Exhausted by hunger and thirst, and thoroughly fatigued in every way, we rashly entered this cavern though it was shrouded in darkness.

3. "Since we were thirsty, we entered this great opening in the earth. But now that we have seen miraculous objects of such various kinds as these, we are frightened, bewildered, and stupefied.

4–5. "Whose are these golden trees, bright as the newly risen sun, and these pure, edible roots and fruit, and these palaces of gold and houses of silver, with round windows of pure gold, and covered with fretworks of precious stones?

6–7. "Whose power created these sacred, sweet-smelling trees of gold, blossoming and bearing fruit, and these golden lotuses in clear water? And how is it that golden fish swim here along with turtles?

8. "Please tell us everything—about yourself and your greatness and whose ascetic power this reveals—for we are all ignorant."

9. Addressed in this way by Hanumān, the righteous ascetic woman, who was devoted to the welfare of all beings, replied:

10. "There was once a glorious bull among *dānavas* named Maya, who possessed magical powers. It was he who fashioned this entire golden forest by magic.

11. "He who fashioned this excellent, heavenly, golden dwelling was once the chief architect for the *dānava* leaders.

12. "After performing austerities in a great forest for thousands of years, he obtained all the wealth of Uśanas as a boon from Grandfather Brahmā.

13. "Mighty master of every object of his desire, he created all of this and then lived happily in this great forest for some time.

14. "But the lord Indra, smasher of citadels, took his thunderbolt and attacked and killed that bull among *dānavas*, who was attached to the *apsaras* Hemā.

15. "And Brahmā bestowed upon Hemā this wonderful forest, this golden mansion, and the everlasting enjoyment of every object of her desire.

16. "Best of monkeys, I am Svayaṃprabhā, daughter of Merusāvarṇi. I watch over this dwelling of Hemā's.

17. "My dear friend Hemā is skillful at dancing and singing. Granted a boon by her, I watch over this fine dwelling.

18. "But why and for what purpose have you come to such a wilderness? And how did you discover this inaccessible forest?

19. "After you have eaten these edible roots and fruit and drunk some water, you must tell me everything."

The end of the fiftieth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 51

1. Then when all the monkey-troop leaders had rested, the ascetic woman, devoted to righteousness, her thoughts focused, said these words to them:

2. "Monkeys, if your fatigue has been dispelled by eating fruit, and if your story is proper for me to hear, I wish to hear it. Please tell it."

3. Hearing these words of hers, Hanumān, son of Māruta the wind god, began to tell his tale frankly and truthfully.

4–5. "Majestic Rāma Dāśarathi, king of all the world, the equal of great Indra or Varuṇa, entered the Daṇḍaka forest with his brother Lakṣmaṇa and his wife Vaidehī. His wife was forcibly abducted from Janasthāna by Rāvaṇa.

6–7. "It was a friend of that king, the heroic monkey named Sugrīva, king of the monkey chiefs, who dispatched us with these prominent monkeys headed by Aṅgada to the southern region, which, guarded by Yama, is traversed by Agastya.

8. "We were all exhorted to hunt together for the *rākṣasa* Rāvaṇa, who changes form at will, and for Sītā Vaidehī.

9. "But when we all had searched the entire southern region, we rested at the foot of a tree, starving and completely exhausted.

10. "All of us were pale-faced and lost in brooding thought. Sunk in an ocean of care, we could not reach its far shore.

11. "Then casting our gaze about, we spied an enormous cavern concealed by vines and trees and shrouded in darkness.

12. "Out of it flew birds—geese, ospreys, and sarus cranes—dripping with water and with droplets of water on their wings. So I said to the monkeys, 'Very well, let's go in!'

13. "All of them agreed. In their haste to accomplish their master's purpose, they cried, 'Let's go! Let's go in!'

14. "Then tightly grasping each other's hands, we clambered down. And so we rashly entered this cavern shrouded in darkness.

15. "This was our purpose. With this object we came. And then all of us, emaciated and starving, came upon you.

16. "In keeping with the laws of hospitality, you gave us, tormented by hunger, roots and fruit which we have eaten.

17. "Since you saved us when we were all dying of hunger, you must now say what the monkeys can do to repay your kindness."

18. When the monkeys had addressed Svayaṃprabhā in this way, the all-knowing woman replied to all the monkey-troop leaders:

19. "I am well pleased with all of you swift monkeys, but since I am engaged in religious practices, I have no need of anything."

The end of the fifty-first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 52

1. When the ascetic woman of blameless actions had spoken those fine words consistent with righteousness, Hanumān made this reply:

2. "We have all come to you for refuge, righteous woman. The time allotted to us by great Sugrīva elapsed while we have been wandering about in this cavern.

3. "Please deliver us from this dreadful cavern.

4. "Since we have transgressed Sugrīva's command, we are as good as dead. Please save us, for we are all overwhelmed with our terror of Sugrīva.

5. "We have a great task to accomplish, righteous woman, but we cannot accomplish that task if we stay here."

6. Addressed in this way by Hanumān, the ascetic woman replied, "It is difficult, I believe, for anyone who has entered here to get out alive.

7. "However, by the power of asceticism that I have gained through my religious penances, I shall rescue all of you monkeys from this cavern.

8. "Close your eyes, all you bulls among monkeys, for those whose eyes are not shut cannot get out."

9. Delighted and eager to escape, they all quickly closed their eyes and covered them with their delicate-fingered hands.

10. And once they had covered their faces with their hands, she delivered the great monkeys from the cavern in the twinkling of an eye.

11. Then the righteous ascetic woman reassured all those monkeys who had emerged from that difficult place and said this:

12. "This is the majestic Vindhya mountain with all its different trees and vines. There is Mount Prasravaṇa. And the great body of water over here is the sea.

13. "Farewell, bulls among monkeys. I must return home." And with these words, Svayaṃprabhā reentered that magnificent cavern.

14. And so the monkeys beheld the terrible ocean, abode of Varuṇa, boundless, wildly roaring, agitated by terrible waves.

15. Now while they had been searching Maya's mountain stronghold constructed by magic, the month fixed by the king as a time limit had elapsed.

16. So as the illustrious monkeys sat on a foothill of the Vindhya mountain amid trees in full flower, they fell prey to anxiety.

17. Seeing the trees with their tops laden with spring blossoms and covered over by hundreds of creepers, they became frightened.

18. Telling each other that it was spring, they slumped to the ground because they had not achieved their object within the allotted time.

19. Then Aṅgada, the heir apparent, a wise monkey with long, full arms and shoulders like a lion's or a bull's, said these words:

20. "We have all departed on account of the monkey-king's instructions. Don't you realize, monkeys, that a whole month went by while we were in the cavern?

21. "Since the time allotted by Sugrīva himself has passed, it would be proper for all of us forest-dwelling monkeys to fast to death.

22. "Sugrīva, who has been appointed as our master, is harsh by nature; because we have offended against him, he will not forgive any of us when we go back.

23–24. "If we have no news of Sītā, he will do a great evil. Therefore it would be fitting for us to abandon our sons, wives, wealth, and homes and fast to death this very day, rather than all be put to death by the king on our return. Better death right here than shameful execution.

25. "It was not Sugrīva who had me consecrated as heir apparent; rather it was the lord of men, Rāma, untiring in action, who consecrated me.

26. "So when the king, who is already hostile to me, discovers my transgression, he will resolve upon a harsh punishment and have me killed.

27. "How would it be for my friends to witness such a calamity at my life's end? No, I shall sit right here fasting to death on the holy shore of the sea."

28. Now when all those great monkeys heard what the prince and heir apparent said, they replied piteously:

29–30. "Sugrīva is harsh by nature, and Rāghava is devoted to his beloved. When Sugrīva sees that we have come back without finding Vaidehī, he will undoubtedly have us killed out of a desire to please Rāghava. Besides, it is not proper for those who have offended their master to return to his side."

31. When he heard the words of the fearful monkeys, Tāra said, "Enough of this despondency! If you like, we can all go back into the cavern and live there.

32. "Constructed by magic, it is quite inaccessible and has plentiful water, food, drink, and trees. There we will be safe even from Indra, smasher of citadels, let alone from Rāghava or the king of monkeys."

33. Pleased at hearing words agreeable also to Aṅgada, the monkeys all said, "Let us at once and without delay devise some means whereby we will not be killed."

The end of the fifty-second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 53

1. Now as Tāra, splendid as the lord of stars, was speaking in this way, Hanumān thought that Aṅgada had taken over the kingship.

2–4. Hanumān believed that Vālin's son possessed the eight kinds of intelligence, the four strengths, and the fourteen qualities; that he was constantly increasing in power, strength, and prowess, like the moon growing in majesty at the start of the bright fortnight; and that he was like his father in valor, equal to Bṛhaspati in intelligence, and as attentive to Tāra as Indra, smasher of citadels, was to Śukra.

5. So Hanumān began to try to win over Aṅgada, who, though skilled in every science, was weary of his master's purpose.

6. Resorting to the third of the four expedients, he sowed dissension among all those monkeys by a wealth of arguments.

7. Then, when they were all at odds with one another, he intimidated Aṅgada with many frightening arguments combining anger and expediency.

8. "Son of Tārā, you are more capable than your father. And like your father, you could take firm control of the vanguard in battle and of the kingdom of the monkeys.

9. "But monkeys are always fickle-minded, bull among monkeys. Without their sons and wives, they will not tolerate being ordered about by you.

10–11. "I shall speak out clearly to you: They will not enter your service. You will not be able to alienate Jāmbavān, Nīla, the great monkey Suhotra, me, and all these other monkeys from Sugrīva with such expedients as conciliation and gifts, nor by punishment.

12. "They say that when a stronger person has waged war against a weaker one, he can then sit quietly, but not the reverse. Therefore, to save himself, a weak person should not wage war.

13. "And this cavern you have been hearing about, which you believe is your protection, would be easily split open by Lakṣmaṇa's arrows.

14. "Very little damage was done long ago by Indra when he hurled his thunderbolt. But Lakṣmaṇa would tear it open with his sharp arrows as if it were a leaf-cup. And Lakṣmaṇa has many such iron arrows.

15. "No sooner would you take up your position, scorcher of your foes, than all the monkeys will make up their minds to desert.

16. "Remembering their sons and wives, constantly anxious, hungry and distressed by the difficult conditions, they will turn their backs on you.

17. "Deprived of well-wishing friends and relations, you will be terrified even by a quivering blade of grass.

18. "Nor will Lakṣmaṇa's swift and terrible arrows, unbearable and deadly, fail to strike you once you swerve from your duty.

19. "But if you go with us and approach Sugrīva humbly, he will establish you in the kingship through regular succession.

20. "Your paternal uncle wishes to do right and desires your affection. Firm in his vows, honest and true to his promise, he would never want to kill you.

21. "And he wishes to please your mother: that is the sole purpose of his life. Moreover, he has no other offspring. Therefore, Aṅgada, you should go back."

The end of the fifty-third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 54

1. Upon hearing Hanumān's polite words, which were consistent with righteousness and full of reverence for his master, Aṅgada replied:

2. "Steadfastness, absolute integrity, benevolence, uprightness, valor, and firmness are not to be found in Sugrīva.

3–4. "That disgusting person who appropriated his living elder brother's beloved wife and queen, who is by rights his mother; the evil person who blocked the mouth of the cave when his brother had ordered him to fight—how would he know what is right?

5. "To whom would he ever be grateful, when he gave his hand in a solemn vow of mutual assistance and then forgot all about illustrious Rāghava once he had received his help?

6. "How could there be any righteousness in someone who ordered us to search for Sītā only out of fear of Lakṣmaṇa, not out of fear of unrighteousness?

7. "What decent member of his family who wishes to stay alive would ever trust in that wicked, forgetful, fickle-minded ingrate?

8. "And whether he has good qualities or not, once Sugrīva has installed his son as king, how could he permit me, his enemy's son, to live?

9. "Since my plan has been disclosed and I have offended against him, how could I, powerless and weak as an orphan, survive once I reach Kiṣkindhā?

10. "Or, for the sake of the kingship, that deceitful, cruel, and crafty Sugrīva may inflict on me a secret punishment like imprisonment.

11. "It is better for me to fast to death than suffer imprisonment and despair. So bid me farewell, all you monkeys, and go home.

12. "I solemnly vow to you that I will not go back to the city. I will sit right here and fast to death. Death alone is best for me.

13. "But you must respectfully salute my younger father, King Sugrīva, lord of the monkeys, and wish him well.

14. "And you must wish my mother Rumā health and good fortune. Also, please console my mother Tārā.

15. "By her very nature that poor woman is fond of her son and full of compassion, so when she hears that I have died here, she will surely give up her life."

16. This much he said, and then respectfully saluting his elders, Aṅgada, dispirited and weeping, sat down on sacred *darbha* grass spread on the ground.

17. And as he sat there, the bulls among monkeys were saddened and wept, shedding hot tears from their eyes.

18. Blaming Sugrīva and praising Vālin, they all surrounded Aṅgada and resolved to fast to death also.

19. And so, once they had learned the intention of Vālin's son, all those bulls among monkeys sipped water and, assembling on the northern shore of the sea, sat down facing east on sacred *darbha* grass whose tips pointed to the south.

20. Huge as mountain peaks, the many monkeys sitting there roared so loudly that the mountain with its streams and caverns seemed to fill with the thundering of mighty storm clouds.

The end of the fifty-fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 55

1. Now the king of the vultures happened to come to that very place on the mountain where all those monkeys sat fasting to death.

2. Saṃpāti was his name; and he was a long-lived, majestic bird famous for his strength and valor. He was the brother of Jaṭāyus.

3. Emerging from a cave in the great Vindhya mountain, he spied the monkeys sitting there, and in his delight he spoke these words:

4. "They say that in this world a man's destiny inevitably follows him. Accordingly this food ordained for me has come to me at long last.

5. "I shall eat these monkeys one after another as they die." So said the bird upon seeing the monkeys.

6. But when Aṅgada heard these words of that bird who was greedy for food, he was deeply distressed and said to Hanumān:

7. "Look! With Sītā as a pretext, Yama Vaivasvata, the god of death, has come to this place in person to destroy the monkeys.

8. "Rāma's purpose has not been accomplished nor has the king's command been carried out. And now this unexpected calamity has suddenly befallen the monkeys.

9. "You have heard in its entirety the deed accomplished by the vulture-king Jaṭāyus in his desire to help Vaidehī.

10. "So it is that all creatures, even those born as mere animals, will give up their lives as we are doing to help Rāma.

11. "Worn out for Rāghava's sake, we have given up our lives. We have ventured into the wilderness but have not found Maithilī.

12. "That vulture-king was fortunate, for he was killed in battle by Rāvaṇa. Thus he was free of fear of Sugrīva and has attained the highest state.

13. "Through the deaths of Jaṭāyus and King Daśaratha, and through the abduction of Vaidehī, we monkeys have fallen into this danger.

14–15. "The sojourn of Rāma and Lakṣmaṇa in the forest with Sītā, the slaying of Vālin with Rāghava's arrow, the slaughter of all the *rākṣasas* through the wrath of Rāma—all this misfortune was caused by the granting of boons to Kaikeyī."

16. Now when the sharp-beaked vulture heard these words that had come from Aṅgada's mouth, he spoke in a loud voice:

17. "Who is this who troubles my heart by announcing in such words the death of my brother Jaṭāyus who is dearer to me than life itself?

18. "How did there come to be a battle in Janasthāna between the *rākṣasa* and the vulture? It has been a long time since I have heard my brother's name.

19. "Bulls among monkeys, I would like to hear about the death of my younger brother, who recognized virtue and was praiseworthy for his valor.

20. "How was it that Daśaratha—whose beloved eldest son is Rāma, beloved by his elders—was a friend of my brother Jaṭāyus who lived in Janasthāna?

21. "I cannot fly because my wings were burned by the sun's rays, but I would like to come down from this mountain, tamers of your foes."

The end of the fifty-fifth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 56

1. Now although the monkey-troop leaders heard his voice breaking with grief, they still did not trust his words and were afraid of what he might do.

2. But as they were fasting to death, those monkeys, seeing the vulture, made the terrible decision that he should eat them all.

3. "Since we are fasting to death in any case, if he eats us, we shall in every respect accomplish our purpose and therefore quickly achieve success."

4. All those bulls among monkeys concurred in that decision. So Aṅgada brought the vulture down from the mountain peak and said to him:

5–6. "Winged one, there was a splendid lord of monkeys, a prince named Ṛkṣarajas. He was my ancestor; and his two righteous sons, begotten by him, were Sugrīva and Vālin, each as strong as a whole army. King Vālin, world famous for his deeds, was my father.

7–8. "Majestic Rāma Dāśarathi, king of the whole world and a great chariot warrior of the Ikṣvākus, was devoted to his father's commands and followed the path of righteousness. And so he entered the Daṇḍaka forest with his brother Lakṣmaṇa and with his wife Vaidehī. But his wife was forcibly carried off from Janasthāna by Rāvaṇa.

9. "Now the king of the vultures, Jaṭāyus by name, who was a friend of Rāma's father, saw Sītā, the daughter of Videha, being carried away through the sky.

10. "He deprived Rāvaṇa of his chariot and returned Maithilī to the earth; but since he was old and exhausted, he was slain in battle by Rāvaṇa.

11. "And so the vulture was killed by Rāvaṇa who was more powerful than he. He was ritually cremated by Rāma and attained the highest state.

12. "Then Rāghava formed an alliance with my paternal uncle, great Sugrīva, and killed my father.

13. "For Sugrīva and his ministers were hostile to my father. And when Rāma had killed Vālin, he had Sugrīva consecrated.

14. "He established Sugrīva in the kingship as lord of the monkeys; and it was that king of the monkey lords who sent us out.

15. "So, at Rāma's behest, we hunted here, there, and everywhere; but we did not find Vaidehī any more than one finds the sunlight at night.

16. "Then after searching the Daṇḍaka forest most attentively, we entered, in our ignorance, a large cavern in the ground.

17. "And while we were searching that cavern constructed by the magic power of Maya, the month set by the king as a time limit for us elapsed.

18. "So although we are all obedient to the monkey-king, we have nonetheless violated his decree. Now we are fasting to death out of fear.

19. "For if Kākutstha, Sugrīva, and Lakṣmaṇa are angry, we will not survive even if we all return."

The end of the fifty-sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 57

1. Addressed in these piteous words by the monkeys who had given up hope of living, the tearful vulture replied to the monkeys in a loud voice:

2. "It is my younger brother Jaṭāyus, monkeys, whom you have reported as killed in battle by mighty Rāvaṇa.

3. "Because I am old and without wings, I must endure hearing even that. For I no longer have the power to avenge my brother.

4. "Seeking victory, he and I long ago, at the time of Vṛtra's death, flew toward the sun, which blazed with its garland of sunbeams.

5. "Returning through the sky, we both flew with tremendous speed. But when the sun reached the meridian, Jaṭāyus began to grow faint.

6. "When I saw my brother tormented by the sun's rays and greatly afflicted, I covered him affectionately with my wings.

7. "But my wings were burned up, and so I fell on Mount Vindhya. And since I have been living here, best of monkeys, I have had no news of my brother."

8. When he was addressed in this fashion by Jaṭāyus's brother Saṃpāti, the very wise heir apparent Aṅgada then replied:

9. "If you are indeed Jaṭāyus's brother, and if you heard what I just said, tell us if you know this *rākṣasa's* hiding place.

10. "If you know whether short-sighted Rāvaṇa, king of the *rākṣasas*, lives near or far away, then tell us."

11. Then to the delight of the monkeys, Jaṭāyus's glorious elder brother spoke words that were becoming to him:

12. "Though I am only a vulture whose wings are burned and whose strength is gone, by my words alone I shall provide great assistance to Rāma.

13. "For I know all about Varuṇa's worlds and Viṣṇu's three strides, as well as the wars of the gods and demons and the churning of the nectar of immortality.

14. "Though old age has robbed me of my strength and my vital energies grow weak, my first duty is to accomplish this task of Rāma's.

15–16. "I myself saw evil Rāvaṇa carrying off a beautiful young woman adorned with every ornament. Crying, 'Rāma! Rāma! Lakṣmaṇa!' she was throwing off her ornaments and was struggling in his grasp.

17. "Her fine silk garment was shining against the dark *rākṣasa* like the sun's light on a mountain peak or lightning against a thundercloud.

18. "I think it must have been Sītā, for she was calling out Rāma's name. Now listen as I describe that *rākṣasa's* dwelling.

19. "This *rākṣasa* is called Rāvaṇa. He is actually the son of Viśravas and brother of Kubera, and he inhabits the city of Laṅkā.

20. "That lovely city, Laṅkā, was built by Viśvakarman on an island in the ocean a full one hundred leagues from here.

21. "And it is there that sorrowful Vaidehī lives clothed in silk, im-

prisoned in Rāvaṇa's women's quarters, and closely watched by *rākṣasa* women.

22. "It is there in Laṅkā, protected on all sides by the sea, that you will find King Janaka's daughter Maithilī.

23. "If you go down to the edge of the sea and then cross over to its southern shore a full one hundred leagues beyond, you will find Rāvaṇa there.

24. "You must swiftly proceed there at once, monkeys. I know by virtue of my special insight that you will surely find Sītā and return.

25. "The first path in the sky is that of the sparrows and of others who live on grain. The second is that of the crows, who eat ritual offerings, and of those who eat the fruit of trees.

26. "White scavenger vultures and *krauñcas* travel on the third, together with ospreys. On the fourth go falcons, while vultures use the fifth.

27. "The sixth path is that of the strong, vigorous geese, young and beautiful. The highest is the path of the sons of Vinatā, and all of us are descended from Vinatā's son, bulls among monkeys.

28. "We have become flesh-eaters by doing a forbidden deed. Standing right here, I can see the daughter of Janaka and Rāvaṇa.

29. "We also have Suparṇa's divine power of vision. Therefore, both by our nature and by the potency of our food, we can always see further than one hundred leagues, monkeys.

30. "For nature has ordained for our sustenance food seen from afar, just as the food right beneath their feet has been ordained for the sustenance of cocks, who fight with their feet.

31. "So you must find some means to cross the salt sea. Then, once you have recovered Vaidehī, you will have accomplished your object and can go home.

32. "But now I want you to lead me to the ocean, the abode of Varuṇa, for I would like to perform the water offering for my great brother who has gone to heaven."

33–34. And so the mighty monkeys led Saṃpāti, whose wings had been burned off, to a place on the shore of the ocean, lord of all rivers. Delighted to have obtained news, the monkeys carried the lord of the birds back to his own place.

The end of the fifty-seventh *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 58

1. When the bulls among monkeys heard the words sweet as nectar that the vulture-king had spoken, they repeated them and were delighted.

2. Then Jāmbavān, best of tawny monkeys, sprang up from the ground with all the other monkeys and spoke to the king of vultures:

3. "Where is Sītā? Who saw her? Who carried off Maithilī? Please tell us everything and so become the salvation of us forest-dwellers.

4. "Who is it that takes no heed of the power of the arrows of Lakṣmaṇa, Daśaratha's son, which strike with the force of thunderbolts when he himself looses them?"

5. So, to reassure further the joyful monkeys who were eager to hear about Sītā, kindly Saṃpāti said these words:

6. "Hear now how I learned of Vaidehī's abduction, by whom I was told, and where that large-eyed lady is now.

7. "Because I was old and my prowess and vital strength were failing, I fell long ago on this inaccessible mountain that stretches for many leagues.

8. "Since I am in such a condition, my son Supārśva, the best of creatures that fly, sustains me with food at the proper times.

9. "Intense desire is natural for *gandharvas*, intense anger for serpents, intense fear for deer, and intense hunger for us birds.

10. "Now one day after dark when I was suffering from hunger and longing for food, my son arrived without any meat.

11. "And so, because of my old age and my anger, and because I was overcome by hunger and thirst, I berated my son, the best of creatures that fly.

12. "Distressed because there was no food for me, the joy of my life begged my pardon and spoke these words truthfully:

13. " 'Seeking meat at the proper time, father, I flew up into the sky and hovered, obstructing the pass of Mount Mahendra.

14. " 'There I stayed all alone looking down, to cut off the path of those thousands of creatures who live in the sea.

15. " 'And there I saw someone as black as a mound of collyrium moving along carrying a woman as radiant as a sunrise.

16. " 'Since I wanted something to eat, I made up my mind when I saw those two. But in a conciliatory way, he politely asked me to let him pass.

17. " 'Nobody anywhere, even among the most despicable, attacks those who are conciliatory, so how could someone such as I do so?

18. " 'So he went by with such power that he seemed to compress the sky with his speed. Then I was approached by beings who could travel through the sky, and they greeted me.

19. " 'Those great seers said to me, "You are lucky to be alive, dear child! Since he had a woman with him, he has somehow passed you by. Undoubtedly, fortune is with you."

20–23. " 'That is the way those most glorious *siddhas* addressed me. And they told me that it was Rāvaṇa, king of the *rākṣasas*, and that he was carrying off Rāma Dāśarathi's wife, the daughter of Janaka. Her hair was flying loose and her jewels and silk garment had slipped off. She was overcome by intense grief and cried out the names of Rāma and Lakṣmaṇa. And that is why I am late,' said Supārśva, foremost of the eloquent, as he informed me of this entire matter. Yet even when I heard that, I had no thought of taking any heroic action.

24–25. "For without wings, how can a bird undertake any action? Still, I can do something through my faculties of speech and thought. Listen, and I shall tell you what it is; but it depends on your valor. By speech and intellect I shall help you all, for Dāśarathi's purpose is also mine. Of that there can be no doubt.

26. "You are very resolute, powerful, and wise. When you join forces with the monkey-king, even the gods cannot assail you.

27. "Moreover the sharp, heron-feathered arrows of Rāma and Lakṣmaṇa are sufficient either to protect or to destroy even the three worlds.

28. "It is no doubt true that ten-necked Rāvaṇa is splendid and mighty; still, nothing is impossible for you powerful creatures.

29. "So enough of this delay! Let your minds be resolute. For wise creatures like you do not hesitate to act."

The end of the fifty-eighth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 59

1. When the vulture had offered the funerary libation for his brother and bathed, the leaders of the monkey troops sat all around him on that inaccessible mountain.

2. Inspiring their confidence, Saṃpāti spoke again joyfully to Aṅgada who sat near him, surrounded by all those monkeys:

3. "Keep still and listen to me attentively, monkeys, and I shall tell you truly how I know about Maithilī.

4. "Long ago when I had been scorched by the sun's rays and my body overcome by its heat, I fell in a forest on a peak of these Vindhya mountains.

5. "When I regained consciousness after six nights, helpless and unsteady, I looked around in all directions but could recognize nothing.

6. "But as I beheld all the seas, mountains, rivers and lakes, and forests, and wooded places, my wits returned.

7. "I concluded then that these mountains on the shore of the southern sea with their peaks and deep caves, and flocks of joyful birds, must be the Vindhyas.

8. "Now there was a holy ashram there that even the gods revered. In it dwelt a seer of terrifying asceticism, named Niśākara.

9. "After Niśākara had gone to heaven, I lived here without the seer for eight thousand years, knowers of righteousness.

10. "Descending slowly and laboriously from a rugged peak of the Vindhyas, I regained with difficulty the level ground with its sharp *darbha* grass.

11. "For I wished to see that seer, whom Jaṭāyus and I had visited many times, and so very painfully I approached him.

12. "In the vicinity of his ashram, fragrant winds were blowing and there were blossoms or fruit on every tree.

13. "Approaching that ashram, I rested against the roots of a tree and waited, eager to see holy Niśākara.

14. "Then close by I saw the unassailable seer, blazing with ascetic power, who was returning, his face to the north, after his ritual bath.

15. "Bears, deer, tigers, lions, elephants, and snakes were approaching him on every side, as living creatures surround their benefactor.

16. "Then, realizing that the seer had reached his ashram, those creatures withdrew, as do the whole army and the ministers when the king has entered his private quarters.

17. "Then the seer, who was delighted to see me, reentered his ashram. But after a very short while, he emerged and asked my purpose in coming.

18. " 'Dear friend, seeing your lack of feathers, I did not recognize you. Your wings have been burned by fire and your skin has been scarred.

19. " 'In the past I used to see two vulture brothers, the equals of the wind in speed. They were both kings of vultures, who could change form at will.

20. " 'You, Saṃpāti, were the elder and Jaṭāyus was your younger brother. Taking on human form, you used to clasp my feet.

21. " 'Is this some sign of disease in you? Or is this a punishment inflicted by someone? How did your wings fall off? I ask you to tell me everything.' "

The end of the fifty-ninth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 60

1. "Then I told the sage all about that terrible, impossible deed of following the sun that we had so rashly undertaken.

2. " 'Holy one, it is hard for me to speak because I am exhausted, and my senses are disturbed both by my injuries and by my shame.

3. " 'Jaṭāyus and I, heroes deluded by our pride, flew into the sky, vying with each other to test our prowess.

4–5. " 'On Kailāsa's peak in the presence of sages, we made a wager that we would pursue the sun as far as the great sunset mountain. We both reached the sky at the same time and saw, one after the other on the earth below, cities that seemed no bigger than chariot wheels.

6. " 'In one place we heard vedic recitations and the sound of musical instruments, while in another we saw many lovely young women dressed in red, singing.

7. " 'Flying swiftly up to the sky, we reached the path of the sun, and beheld a forest so far below that it looked like a plot of grass.

8. " 'The earth with its multitudes of mountains seemed strewn with mere stones, and the land with its rivers seemed overlaid with threads.

9. " 'On the round surface of the earth, Himalaya, Vindhya, and vast Mount Meru looked like elephants in a pond.

10. " 'But then we began to experience intense sweating, fatigue, and fear. And we were seized by confusion, which soon gave way to a dreadful stupor.

11. " 'We could no longer tell which way was south, southeast, or west. The fixed world seemed to have been destroyed, as if consumed by fire at the end of the world.

12. " 'With a great effort we gazed once again at the shining sun, which by then looked as large as the earth to us.

13. " 'Then without taking leave of me, Jaṭāyus plummeted toward the ground. When I saw him, I swiftly hurled myself from the sky.

14. " 'Shielded by my wings, Jaṭāyus was not burned. But through my own carelessness, I was burned and fell from the sky, the pathway of the wind.

15. " 'I suspect that Jaṭāyus fell in Janasthāna, while I, with my wings burned, fell senseless in the Vindhya mountains.

16. " 'Bereft of my kingdom, my brother, my wings, and my strength, I wish only to die; and so I shall hurl myself from a mountain peak.' "

The end of the sixtieth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 61

1. "When I had spoken this way to that best of sages, I wept in my great desolation. But after meditating for a moment, the holy one said this:

2. " 'You shall have new wings again and flight feathers as well, and also new eyes, vitality, valor, and strength.

3. " 'For in an ancient legend I heard about a very great matter that will come to pass. I know this both by hearing about it and by seeing it directly through the power of my asceticism.

4. " 'There will be a king, a descendant of the Ikṣvākus, named Daśaratha, and he will have a glorious son named Rāma.

5. " 'Truly valiant, he will go to the forest with his brother Lakṣmaṇa, directed to this end by his father.

6. " 'The king of *rākṣasas,* a *rākṣasa* named Rāvaṇa, whom neither gods nor *dānavas* can kill, will abduct his wife from Janasthāna.

7. " 'Renowned and illustrious Maithilī will be so plunged in sorrow that she will not eat, even though enticed with desirable foods.

8. " 'Realizing this, Indra Vāsava will give Vaidehī a most excellent food that resembles nectar and is unavailable even to the gods.

9–10. " 'Receiving this food and recognizing that it is from Indra, Maithilī will remove a portion and scatter it on the ground for Rāma, saying, "This food is for my master Rāma, and Lakṣmaṇa too, whether they are alive or have become gods."

11. " 'Then monkeys will come as messengers from Rāma to search for his queen; and you, bird, must tell them where she is.

12. " 'So by no means are you to leave here. In any case where could you go in your condition? Just await the proper time and place, and you will recover your wings.

13. " 'Of course I could restore your wings right now; but if you stay here, you will perform a service that will benefit the whole world.

14. " 'This you must surely do for those two princes and for the brahmans, gods, sages, and Indra Vāsava.

15. " 'I, too, should like to see the brothers Rāma and Lakṣmaṇa. However, I do not wish to remain alive that long, and so I shall abandon my body.' "

The end of the sixty-first *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 62

1. "And so, prophesying to me with these and many other words, the eloquent seer took leave of me and entered his ashram.

2. "But as for me, I crept very slowly from the mountain cave and climbed Mount Vindhya to wait for you.

3. "More than a hundred years have passed since then; but taking the sage's words to heart, I kept waiting for the right time and place.

4. "But since Niśākara took the final journey and went to heaven, pain has tormented me, and I have been filled with many doubts.

5. "Still, by remembering the sage's words, I have driven away thoughts of death as they arose. And the resolution he gave me to preserve my life dispels my sorrow as does a blazing flame the darkness.

6. "Since I knew the strength of evil Rāvaṇa, I scolded my son with these words: 'Why did you not rescue Maithilī?'

7. "For although my son heard her wailing and knew the two princes had been robbed of Sītā, he did not perform the service called for by my affection for Daśaratha."

8. And while Saṃpāti was speaking to the monkeys in this way, two wings sprouted on him before the very eyes of those forest-dwellers.

9. And when he saw the rosy-feathered wings that had appeared on his body, he felt unequaled joy and said this to the monkeys:

10. "Through the power of the great seer Niśākara of boundless intellect, my wings, which were burned by the sun's rays, have grown again.

11. "Now I feel the very same prowess, strength, and courage that I had in my youth.

12. "Make every effort. You will find Sītā. The fact that I have regained my wings should make you confident of success."

13. Then when Saṃpāti, best of creatures that fly, had spoken in this way to all those monkeys, he flew up from the mountain peak, a bird eager to test his flight.

14. But those tigers among monkeys heard his words with joyful hearts, anticipating the success their valor would bring.

15. Then those best of monkeys, who moved like the wind and who had regained their courage, went to the quarter facing Abhijit, eager to search for Janaka's daughter.

The end of the sixty-second *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 63

1. Filled with joy at what the king of vultures had told them, the monkeys, courageous as lions, leaped up all together and roared.

2. Having heard Saṃpāti's words, the delighted monkeys, eager to see Sītā, proceeded to the ocean, the abode of Rāvaṇa.

3. Approaching it, the monkeys of terrifying valor gazed upon the ocean, which seemed like a whole reflection of the great world.

4. Together those splendid monkeys reached the northern shore of the southern ocean and made camp there.

5–7. But those elephants among monkeys lost heart when they saw that hair-raising ocean churning with waves. Filled with *dānava* lords who dwelled in the underworld, and with all sorts of huge and grotesque creatures with enormous bodies and gaping mouths playing in its waters, in one place it seemed to sleep, in another it seemed to play, while in still another it was covered with billows the size of mountains.

8. Gazing upon the sea, as impossible to cross as the sky, all the monkeys suddenly lost heart and said, "How can we possibly do it?"

9. Noticing that the army had become despondent at the sight of the ocean, Aṅgada, best of monkeys, comforted the fear-stricken monkeys:

10. "There is no need for us to be despondent. Despondency is very pernicious. Despondency destroys a person just as an angry snake destroys a child.

11. "This despondency is overpowering you just when the time for valor is at hand. The efforts of a person who is without valor never succeed."

12. When the night had passed, Aṅgada and the monkeys met once again with the monkey elders and took counsel.

13. Surrounding Aṅgada, the monkey army looked as splendid as the host of Maruts surrounding Vāsava.

14. For who else but Vālin's son, or perhaps Hanumān, would be able to steady the monkey army?

15. First honoring the monkey elders and the army, Aṅgada, majestic subduer of his foes, made this sensible speech:

16. "Which powerful monkey will now leap across the sea? Which of us will make foe-conquering Sugrīva true to his promise?

17. "Which hero can leap a hundred leagues, monkeys? Which one will free all these troop leaders from their great fear?

18. "Through whose favor shall we return from here happy and successful, to see once more our wives, our sons, and our homes?

19. "Through whose favor may we joyfully approach Rāma, mighty Lakṣmaṇa, and mighty Sugrīva?

20. "If there is among you any monkey capable of leaping over the sea, let him now quickly give us the sacred gift of protection from danger."

21. But when they heard Aṅgada's words, not one of them said a thing. Indeed, the entire monkey army was as if transfixed.

22. So Aṅgada, best of monkeys, addressed the monkeys once again, "You are all outstanding among the mighty and unswerving in your valor. You were born in renowned families and have been honored repeatedly.

23. "Nothing has ever hindered any one of you in your movement. Let each of you then, bulls among monkeys, declare how far he can leap."

The end of the sixty-third *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 64

1–2. Then when those extraordinary monkeys had heard Aṅgada's words, each of them—Gaja, Gavākṣa, Gavaya, Śarabha, Gandhamādana, Mainda, Dvivida, Suṣeṇa, and Jāmbavān—declared in turn his own prowess at leaping.

3. Gaja said, "I can jump ten leagues." And Gavākṣa stated, "I can jump twenty leagues."

4. The monkey Gavaya then told the monkeys, "I can leap thirty leagues, leaping monkeys."

5. The monkey Śarabha then said to the monkeys, "I can do forty leagues, without any doubt."

6. Then valorous Gandhamādana told the monkeys, "Without a doubt I can go fifty leagues."

7. And the monkey Mainda said to the monkeys, "I can leap more than sixty leagues."

8. Then glorious Dvivida responded, "There is no doubt that I can do seventy leagues."

9. The best of tawny monkeys Suṣeṇa declared to those outstanding apes, "I might do eighty leagues, bulls among leaping monkeys."

10. As they were speaking, Jāmbavān, the eldest among them, honored them all and then responded:

11. "Once I, too, had a certain prowess in leaping, but now I have reached the end of my prime.

12. "Even so, I cannot disregard this matter upon which both the king of the monkeys and Rāma are so firmly resolved.

13. "Know then how well I can leap now after all this time: I can leap ninety leagues without any doubt."

14. And Jāmbavān spoke further to all those excellent monkeys, "But my prowess in leaping was by no means always so limited.

15. "Long ago, at great Bali's sacrifice, I reverently circled eternal Viṣṇu of the three strides as he strode onward.

16. "Now I am old and my prowess in jumping is diminished. But in my youth no other could equal my strength.

17. "I suppose that at present I can go only so far; and that is not enough to bring about the success of this undertaking."

18. Now wise Aṅgada honored the great monkey Jāmbavān and then made this noble response:

19. "I can leap the great distance of a hundred leagues, but I am not sure whether or not I have the power to return."

20. But the best of monkeys, eloquent Jāmbavān, said to him, "Your power to leap is well known, foremost of apes and monkeys.

21. "Granted you are capable of leaping a hundred or even a thousand leagues and returning, still it would not be proper for you to do so.

22. "For a commander is one who dispatches others, my child, and must on no account be dispatched himself. It is for you, best of monkeys, to dispatch all of us.

23. "Since you have been established in the rank of commander, you are our wife. For the commander is the wife of the army, scorcher of your foes: That is the way of the world.

24. "Therefore like a wife you must always be protected, my child. Moreover, you are the root of this undertaking, tamer of your foes.

25. "One must carefully guard the root of an undertaking: This is the policy of those who understand how things are to be done. If the root is intact, good results like flowers and fruit will surely follow.

26. "Therefore you who are truly valiant and full of intelligence and valor are the only means for accomplishing this undertaking, scorcher of your foes.

27. "For you are our master and the son of our master, best of monkeys; only by relying on you will we be able to achieve our object."

28. When wise Jāmbavān finished speaking, the great monkey Aṅgada, son of Vālin, made this reply:

29. "But if neither I nor any of these other bulls among monkeys is to go, then surely we are again obliged to fast to death.

30. "For if we do not carry out the orders of the wise lord of monkeys, I do not see how we can save our lives even if we return to him.

31. "For that monkey has the power of clemency and even more so of punishment. If we went back without having carried out his instructions, we would die.

32. "You alone understand this matter. Therefore please consider it carefully so that this undertaking does not fail."

33. Answered by Aṅgada, Jāmbavān, that bull among leaping monkeys, then replied to him:

34. "There is nothing lacking for this undertaking of yours, hero; and I shall now call upon the one who will accomplish it."

35. Then the foremost of monkeys, Jāmbavān, called upon that foremost of monkeys and best of jumpers, renowned Hanumān, who was sitting at ease off by himself.

The end of the sixty-fourth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 65

1. Perceiving that the monkey army of hundreds of thousands was despondent, Jāmbavān spoke to Hanumān in this way:

2. "Hero of the monkey folk, you are the best of those who know every science. Why do you sit quietly by yourself without speaking, Hanumān?

3. "For you, Hanumān, are equal in valor and strength to the monkey-king Sugrīva and even to Rāma and Lakṣmaṇa.

4. "You are as celebrated as Garuḍa, Ariṣṭanemi's mighty son, the child of Vinatā and the greatest of all birds.

5. "Many times have I seen that illustrious, swift, and mighty bird snatching serpents from the ocean.

6–7. "The might of your arms equals that of his wings, and your valor, speed, strength, wisdom, power, and courage are not less than his, best of monkeys. Do you not realize that you are superior to all beings?

8. "The celebrated *apsaras* Puñjikasthalā, foremost among *apsarases*, was known as Añjanā, the wife of the monkey Kesarin.

9. "Because of a curse, my child, she became a monkey who could change her form at will, a daughter of the great monkey lord Kuñjara.

10–11. "Although she was a monkey, she could change form at will and was lovely in every limb. Once, in the prime of her youth, she took human form and, wearing a costly silk garment and marvelous garlands and ornaments, she wandered about on the summit of a mountain that looked like a rain cloud.

12. "And as the large-eyed woman stood on the mountain top, Māruta, the wind god, gently pulled away her lovely yellow garment with its border of red.

13. "Then he saw her firm, rounded thighs, and her full, close-set breasts, and her fine and lovely face.

14. "When he saw this glorious woman with her large, wide hips, her slender waist, and her beautiful limbs, the wind god Pavana was infatuated with desire.

15. "With his whole body overpowered by love and his heart lost to her, Māruta embraced that blameless woman with his stout arms.

16. "But the virtuous woman became agitated and said these words, 'Who wishes me to break my vow as a faithful wife?'

17. "Hearing Añjanā's words, Māruta replied, 'Woman of lovely hips, I shall not harm you. Do not be afraid, lovely one.

18. " 'Glorious woman, since by embracing you I have united with you through my mind, you shall bear a wise and mighty son.' Addressed in this way, great monkey, your mother was delighted. And so in a cave she bore you, great-armed one, a bull among monkeys.

19. "As a child in the great forest you once saw the sun rising, and thinking it was a fruit, you wished to seize it. So you leaped up and flew into the sky.

20. "You leaped upward for three hundred leagues, great monkey, and though the sun's heat tormented you, you were not discouraged.

21. "But as you flew swiftly through the sky, great monkey, wise Indra was filled with rage and hurled his thunderbolt at you.

22. "Then as you fell on a mountain peak, your jaw was broken on the left side. And that is why you are named Hanumān, that is, 'Big Jaw.'

23. "Now the bearer of fragrances, the wind god himself, seeing you stricken became enraged at all three worlds. And so the tempestuous wind god ceased to blow.

24. "With the three worlds disturbed, all the gods became agitated, so those lords of the worlds propitiated angry Māruta.

25. "Once Pavana was propitiated, Brahmā gave you the boon that you could not be killed by any weapon in battle, dear child of true valor.

26–28. "Gratified at seeing you undamaged by the blow of his thunderbolt, thousand-eyed Indra also gave you an excellent boon, which is that your death should occur only when you wish it, lord. And so, dreadful in your valor, you are both Kesarin's son, since his wife bore you, and the flesh and blood son of Māruta, whom you equal in power. You are indeed the son of the wind, dear boy, and his equal in flight.

29. "My vitality is gone now. Among us at present you alone are full of skill and valor, like a second king of the birds.

30. "At the time of Viṣṇu's three strides, dear child, I reverently circled the world with its mountains, forests, and woods twenty-one times.

31. "At that time I gathered, at the gods' command, the herbs by means of which the nectar of the immortals was produced. I had great strength in those days.

32. "But now I am old, bereft of all prowess. At the present time you alone among us are possessed of all virtues.

33. "Therefore rouse yourself, for you are valiant and the greatest of jumpers. The whole monkey army is eager to witness your strength.

34. "Rise up, tiger among monkeys. Leap across the great ocean. For your ability to leap, Hanumān, is beyond that of all other beings.

35. "All the monkeys are despondent, Hanumān. Why do you not heed them? Show your prowess, as did mighty Viṣṇu when he took his three strides."

36. Urged on by Jāmbavān, Pavana's monkey-son, whose speed was well known, then delighted the army of monkey heroes by making his body gigantic.

The end of the sixty-fifth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

Sarga 66

1. As he was being praised, mighty Hanumān began to grow. Growing mightier still, he waved his tail in delight.

2. Praised by all those bulls among monkeys, he swelled with power, and his appearance was unsurpassed.

3. The mighty jaws of the son of Māruta the wind god now gaped wide like those of a huge lion in his mountain lair.

4. And as wise Hanumān's jaws gaped open, his mouth, blazing like the sun, shone like a smokeless fire.

5. Rising up from the midst of the monkeys, his fur bristling, Hanumān respectfully greeted the elder monkeys and said this:

6. "Anila, god of the wind, companion of fire the oblation eater, is boundless and strong. Ranging the sky, he shatters the mountaintops.

7. "And I am the flesh and blood son of that impetuous, swift-moving god of the wind, great Māruta. No one is my equal in leaping.

8. "For without pause I can go a thousand times around vast Mount Meru, which seems to touch the sky.

9. "Driving the ocean before me with the force of my arms, I could flood the world together with its mountains, rivers, and lakes.

10. "The force of my thighs and shanks will heave up the ocean, abode of Varuṇa, and stun its mighty sea creatures.

11. "I can fly circles around the snake-eater Vainateya a thousand times as he flies through the sky attended by other birds.

12. "Even after the blazing sun garlanded with rays has set forth from the sunrise mountain, I can overtake it before it sets.

13. "And then, through my great and awesome speed, I can return without once touching the ground, bulls among monkeys.

14. "I can outstrip all those who range the skies. I shall stir up the ocean! I shall tear up the earth!

15–16. "In leaping I shall make the mountains tremble, leaping monkeys. And as I leap the sea, the force of my thighs will carry along the blossoms of vines, shrubs, and trees on every side. They will follow behind me as I leap through the sky this very day, so that my path will resemble the Milky Way in the heavens.

17. "All beings will see me leaping upward, flying through the terrible sky and alighting, monkeys.

18. "You shall see me, leaping monkeys, blocking out the sky like great Mount Meru, as I move along swallowing up the heavens as it were.

19. "I shall scatter the clouds. I shall make the mountains tremble. Intent upon my leaping, I shall stir up the sea.

20. "Only King Suparṇa Vainateya, Māruta the wind god, and I have such power. Indeed except for those two, I know of no being who could keep pace with me as I leap.

21. "In no more than the time it takes to wink an eye, I shall rush swiftly across the self-supporting sky, like lightning streaking from a cloud.

22. "As I leap over the sea, my form will seem to be that of Viṣṇu when he made his three strides.

23. "I know in my mind that I shall find Vaidehī, and the workings of my heart tell me the same. So rejoice, monkeys!

24. "Equal to Māruta in force and to Garuḍa in speed, I feel certain that I can jump ten thousand leagues.

25. "Attacking Indra Vāsava armed with his thunderbolt or self-existent Brahmā, I could take the nectar of the immortals from their hands by force and bring it here. And I feel certain that I could even uproot Laṅkā and carry it away."

26. That finest of tawny monkeys, Jāmbavān, was thoroughly delighted and said to that excellent and immeasurably powerful monkey who was boasting in this fashion:

27. "Heroic son of Kesarin! Swift offspring of Māruta! Dear child! You have dispelled the profound grief of your kinsmen.

28. "The assembled monkey chiefs, desiring your welfare, will earnestly offer blessings for the success of your undertaking.

29. "By the grace of the seers, by the grace of your superiors, and with the consent of the monkey elders, you must leap over the ocean!

30. "And we shall stand on one foot until your return, for the lives of all the forest-dwelling monkeys depend on you."

31. Then that tiger among monkeys said to those forest-dwelling monkeys, "The earth will not withstand the force of my leap.

32. "But these peaks of Mount Mahendra, which abounds in masses of stone, are big and firm.

33. "They will withstand the crushing force of my feet as I leap the hundred leagues from here, you foremost of those who leap."

34–36. Then that monkey, crusher of his foes, the son and very image of Māruta the wind god, climbed Mahendra, greatest of mountains. It was covered with all sorts of trees and full of creepers and flowers, while its trees were always laden with fruit and flowers, and its grassy plots frequented by deer. Full of waterfalls, it was inhabited by lions and tigers, frequented by rutting elephants, and noisy with its flocks of mating birds.

37. His valor equal to great Indra's, that mighty and excellent monkey strode across high-peaked, lofty Mount Mahendra.

38. Crushed under the feet of that great monkey, the great mountain cried out like a mighty rutting elephant attacked by a lion.

39. Out poured gushing streams of water, while masses of rock were scattered about, great trees were violently shaken, and the deer and elephants were terrified.

40–41. Hosts of *vidyādharas*, *gandharva* couples intent on drinking and sexual pleasure, and birds flying up—all abandoned the ridges of the great mountain. Its mighty serpents hid themselves and its rocks and stony peaks clashed together.

42. Then with those hissing serpents half-protruding from it, the mountain looked as if it were decked with flagpoles.

43. Abandoned by seers fleeing in terror, the rocky mountain sank lower, like the heart of a traveler left behind in some vast wilderness by his caravan.

44. Endowed with speed, intent on speed, that heroic slayer of enemy heroes, that wise and noble monkey, composed his mind and turned his thoughts to Laṅkā.

The end of the sixty-sixth *sarga* of the *Kiṣkindhākāṇḍa* of the *Śrī Rāmāyaṇa.*

The end of the *Kiṣkindhākāṇḍa.*

NOTES

Sarga 1

The critical edition begins the *Kiṣkindhākāṇḍa* according to the division observed in the southern tradition. In the northern tradition, this opening *sarga* is found as the conclusion of the preceding *kāṇḍa*. Although no information is available in the crit. app. about the division in the oldest N manuscript, Ñ1, which is illegible at the point of transition, it seems likely that it resembles the others. Similar divergences of *kāṇḍa* boundaries are found throughout the *Rāmāyaṇa*. (For a brief discussion of the organization of the *kāṇḍas*, see Bhatt 1960, p. xxxi.)

The specific content of the N manuscripts utilized for this *kāṇḍa* is not entirely clear. The crit. app. tells us (p. 3) that the *Araṇyakāṇḍa* ends after this *sarga* in twelve of the eighteen N manuscripts: Ś1,Ñ2,V3,B1–3,D2,3,7,12,13, and V1 (Baroda Oriental Institute No. 1) used for *Araṇyakāṇḍa* and for the first *sarga* only of *Kiṣkindhākāṇḍa*. It further tells us that the remaining legible N manuscripts V1,2,B4,D1,4,11 do not contain the first *sarga*; and in fact no variants are shown for these manuscripts. Yet in the Introduction, D1 is described (p. xiv) as "complete" and a specific reference is made (p. xviii) to the first *sarga* of D11 as coming "at the end of *Araṇya*." These real or apparent contradictions between the crit. app. and the introductory descriptions of the various manuscripts underscore the extreme difficulty of forming a coherent picture of any given manuscript simply on the basis of a crit. ed. (It should perhaps also be noted here that the crit. app. of *Araṇyakāṇḍa* appears to be erroneous on p. 373: It fails to list among those manuscripts that include the present *sarga* as part of *Araṇya* its own V1, which has seventy-nine *sargas*; and its B4 [= B3 in *Kiṣkindhā*], which has eighty-four *sargas*, of which only seventy-eight and eighty-three respectively are used for *Araṇya*.)

Ck says this begins the latter triad of the "great [sixfold] scripture," indicating that the tradition he follows divides the *Rāmāyaṇa* into six *kāṇḍas*, not the usual seven. (One finds this same division in *PadmaP* 4.66.164–165.) His text of the *Kiṣkindhākāṇḍa* does not, however, differ greatly from that of Ct and GPP.

Cg, Ct, Cr begin their discussions of the *kāṇḍa* with invocations. Cg goes on to say that whereas the *Araṇyakāṇḍa* showed how one must protect those in distress, the *Kiṣkindhākāṇḍa* shows how one must protect one's ally. Throughout this *sarga*, Cg interprets nearly every verse as instructive about the nature of Śrī Vaiṣṇava devotion and religious life, a practice he largely abandons in later *sargas*.

As is commonly the case in "poetic" passages, both N and S manuscripts show numerous verses in addition to those included in the critical text of this *sarga*. The inflation of the text is particularly conspicuous in the S manuscripts (one hundred thirty verses in GPP versus forty-nine in the crit. ed.). Verses not included in the critical text will be described only when they are of particular interest.

1. "his passions overflowed" *ākulendriyaḥ*: Literally, "disturbed in his senses." There is wordplay in this verse on *ākula*, "filled with," and *ākula*, "disturbed." Cm says the sight of the lotuses in the lake arouses Rāma's grief at his separation from Sītā. Cts, Cg say the lotuses remind Rāma of her face, the blue lotuses (or water lilies) remind him of her eyes, and the fish remind him of her darting glances. Nine of the twelve N manuscripts (Ś,V1,3,B1–3,D2,12,13) do not read *jhaṣākulām*, literally "filled with fish," but show instead either *samākulāṃ* or *samāyutāṃ*, simply "filled with."

"lake" *puṣkariṇīm*: Often "lotus pond." Ck alone takes it as "river." Ct says it is a particular lake called Pampā or Mataṅgā, forming part of the river Pampā. Later at 4.3.6 Pampā is called *nadī*, "river." Later in this *sarga* (verse 43), Pampā is clearly

identified as a lake. Earlier, in the *Araṇyakāṇḍa*, it is called both a river and a lake. However, the reading of "river" at 3.5.16 is marked as uncertain. (See note on 3.5.16.) At *Araṇyakāṇḍa sarga* 69, there is a rather detailed description of Pampā as a lake. (See verses 5–27 and corresponding notes.) Cf. too, 3.71.12–13 and notes where once again it is called a lake and at 6.111.17 where it is called a pond. Law (1954, p. 292) locates Pampā (and therefore also Kiṣkindhā) in the southern part of India, though the text later implies that Pampā is north of the Vindhyas (4.40.8).

2. "trembled with rapture" *harṣād indriyāṇi cakampire*: Literally, "his senses trembled out of delight." Ct says Rāma's rapture arises from seeing Pampā. Cr says it comes from seeing the lotuses, etc., which resemble [different] parts of Sītā.

No N manuscript shares the crit. ed.'s verse 2. Ś1,B1,D2,12,13 read an alternate verse [2*]: "Looking all around at delightful, bright-colored [Pampā], maddened and tearful he said this to Saumitri." Ñ2,V3,B2,3,D7 read instead 3*: "When he saw that charming river adorned with various flowers, thinking of his beloved Sītā, he spoke to Lakṣmaṇa." Ñ1 is illegible, V1 and D3 lack verse 2, and the remaining N manuscripts lack the *sarga*.

After verse 2, all southern D and all S manuscripts have an added verse [4*] describing Pampā's waters, lotuses, and trees.

These variants are mentioned here only to illustrate two of the editorial principles that result not only here but throughout the crit. ed. in a composite text generally biased in favor of the southern recension. The southern verse 2 was presumably included in the critical text because the N manuscripts differed among themselves for the equivalent verse, while the southern verse 4* was excluded from the critical text in the absence of any parallel northern verse. The literary merits of individual verses are not (generally) a consideration, nor, for the most part, is the continuity.

3. "crested trees are as splendid as mountains" *rājante śailābhā drumāḥ saśikharā iva*: The commentators are divided as to whether the adjective *saśikharāḥ*, "peaked, crested," should modify the trees or the mountain that serve here as the *upamāna*. Some give both alternatives. If the latter is chosen, the phrase could be rendered, "trees as splendid as crested mountains." We have chosen the former, largely on the ground of the grammatical subordination of *śaila-* in the adjective *śailābhā* which modifies *drumāḥ*.

4. "anguish still torments" *ādhayaḥ pīḍayanti vai*: D6,G1,2,M3, and Crā, Cm, Cg read *mādhavaḥ pīḍayann iva*, "spring [is] tormenting as it were." Crā observes that if one takes the reading shown in the crit. ed., the upcoming description of spring loses its point.

The commentators do not wholly agree on the nature of Bharata's sorrow. Crā, Cm say it comes from his failure to obtain what he requested. This would presumably refer to Bharata's attempt to bring Rāma back from exile in the forest when their father Daśaratha died. Cg says it comes from Bharata's voluntary penances, such as fasting and remaining outside the capital city Ayodhyā until Rāma's exile is ended. Ck, Ct say it is Bharata's wearing of the ascetic garb of bark garments and matted hair. Cr says it is Bharata's separation from Rāma.

After verse 4, all southern D and all S manuscripts read two additional verses [5*], the first of which provides some transition into the ensuing description of the beauties of spring: "The holy Pampā, covered with many kinds of flowers, with its colorful forests, with its cool waters, looks lovely to me even though I am afflicted with grief." The second verse describes the plant and animal life of the lake.

5. "deep green and yellow" *nīlapītam*: This can also mean "blue and yellow." Cg says that the word describes the "color of a peacock's neck."

"carpeted" *paristomair ivārpitam*: Literally, "as if furnished with carpets." In general the commentators understand *paristomaiḥ* as *kuthaiḥ*, which are usually variegated or painted cloths for an elephant's back but can also be floor-coverings (see 5.7.22).

6. "fragrant" *gandhavān*: Ct, Cr say this means "proud" and explain that spring is proud because it is able to inflame love.

"a time of heightened passion" *kālaḥ pracuramanmathaḥ*: Literally, "a time abounding in passion." Cm, Ct take it to mean "exciting *or* inflaming love."

8. "stones" *prastareṣu*: Literally, "what is strewn." The available commentators agree that the word here refers to rocks or stones, with Ck, Ct stressing the idea of their flat surfaces.

9. After 9ab, all southern D and all S manuscripts read an additional two lines [11*], which totally alter the syntax. As a result of the addition, the wind is described as bearing fragrance, and it is the trees in the forest that resound with bees.

"cooled by sandalwood trees" *candanaśītalaḥ*: Cg says that the compound may mean 1) that this is a south wind cooled by the sandal [trees] found on Mount Malaya; or 2) that the wind is as cooling as sandal[-wood ointment].

10. What seems to be meant is that the mountains' own summits do not touch, and that it is only the huge blossoming trees growing there which do. Crā points out that the image suggests the great height of these trees, while Cg says the mountains resemble great heaps of blossoms. As Ck suggests, the verse could also mean "The mountains, provided with peaks, are resplendent with blossoming trees." An easier reading for 10cd [14*] is found in Ñ2,V1,B2,3,D7: "The sky is hard to see because of trees with dense branches and trunks."

11. "in full flower" *supuṣpitāṃs tu*: The translation reads with all southern D and all S manuscripts but M1,3. The crit. ed.'s "with flowering tips," *puṣpitāgrāṃś ca*, is underlined as a doubtful reading representing M1,3 and all twelve available N manuscripts except illegible Ñ1. The editor evidently chose the reading with slightly greater manuscript support, but the resulting text provides a poor simile.

12. All available N manuscripts have an alternate 12cd [18*] in which Sītā's name is not mentioned.

13. "raising its voice" *pravadamānaḥ*: Literally, "speaking." Cg says it means "giving cries of victory." This interpretation would stress the notion of challenge which Cg (and Ct) give to the main verb. Ck says the sense is simply "cooing *or* warbling." Cr says the cuckoo is urging Rāma to unite with his beloved. All available N manuscripts have an alternate 13cd [20*] in which the cuckoo is described simply as "joyful, thriving, and delighted," *hṛṣṭaḥ puṣṭaḥ pramuditaḥ*. The cuckoo's call is a harbinger of spring and also is associated with amorous music (Ingalls 1965, p. 110). (See also the note on the cuckoo at 1.63.5.)

14. "water-cock" *dātyūhakaḥ*: Half of the S manuscripts (D6,T2,G,M1,2) and Cv, Crā, Cm, Cg, Ck read *natyūhakaḥ*. The meaning is unchanged.

15. "rejoice in flocks of their own kind" *ātmavyūhābhinanditāḥ*: The compound is difficult. Cg takes it to mean "praised by their own kind [who say]: 'You have a beloved who is worthy of you.' " Cr says the birds have made each other delighted. Ñ2,V1,B1–3,D7 have an alternate 15ab [24*] that simply describes cuckoos delighting in blossoms and singing. The translation freely follows Cm, Ck, Ct.

"Delighted by the hum of bumblebees" *bhṛṅgarājapramuditaḥ*: Literally, "delighted by bees." Due to an added following half verse, Ck, Ct interpret the compound to mean "delighted bees," who then become the ones who make a sweet sound. The translation here follows Cg, Cr and supplies "the hum of."

After verse 15, all southern D and all S manuscripts read fifteen lines found in App. I, No. 1, further describing birds, blossoming trees, Sītā's attributes, and Rāma's grief in separation.

16. In the added verses in the S recension, Sītā is named in the immediately preceding verse, which makes for an easier transition. A similar transition is found in Ñ2,V1,B1–3,D7 in their alternate 16ab [25*].

Cg says the breeze is "cruel" because it inflames Rāma's desire.

After verse 16, all southern D and all S manuscripts read an additional verse [26*] describing dancing peacocks.

17. "peacocks . . . on the mountain ridges" *mayūrā girisānuṣu*: All southern D and all S manuscripts and Cm, Cg, Ck, Ct, Cr read instead *ta ete madamūrcchitāḥ*, "they are swooning with passion." These S manuscripts have the subject "peacocks" in their preceding extra verse.

18. As Cg notes, the peahen dances to attract her mate.

19. The meaning of verse 19ab is not clear, particularly in the critical reading. All southern D and all S manuscripts read an additional half verse [28*] after 19ab: "Therefore he dances with his beloved in the charming forests." This suggests to Ck, Ct that it is the peacock's beloved who was not abducted, so they can dance together. Cr says the reference is to Sītā, and that if these peacocks had seen her being abducted, they would be too grief-stricken to dance. Cg too says it is the peacock's beloved who was not carried off, due to the peacock's good fortune, and that fortunate males sport with their beloveds at such charming times in such charming places. He notes that the deep meaning of the verse is that Rāvaṇa abducted Sītā not in the city but in a forest, which is a place suitable for enjoying [a woman].

The translation supplies "Sītā" to complete *vinā*, "without."

After verse 19, all southern D and all S manuscripts read an additional two verses [29*] commenting on the attraction of love in animals, and between Sītā and Rāma.

20. "in these forests" *vanānām*: Literally, "of these forests."

"unfruitful" *niṣphalāni*: Ck, Ct, Cr say the blossoms are "barren" or "fruitless," because of Sītā's absence. They presumably mean that the blossoms as a stimulant to love cannot produce union with the beloved.

22. After verse 22ab, all southern D and all S manuscripts read an additional two verses [34*] expressing concern about Sītā's well-being.

"dark" *śyāmā*: Cg says the word means "in the midst of her youth." Cr says it means "perceived to be always sixteen years old." When the term recurs at 4.1.45, only Cr comments. As applied to skin color, the term seems to mean a deep golden tone. See Cr's comment at 4.3.6–8.

After verse 22cd, all southern D and all S manuscripts read an additional five lines [35*] further expressing doubt that Sītā can survive without Rāma.

24–25. The meaning of verses 24–25 is unclear, but if one follows most commentators, the behavior of the crow is to be taken as an omen. Cv, Cm, Cg, Ct say of verse 24 that when Sītā was still with Rāma in Pañcavaṭī forest, the crow flying through the sky suggested by his harsh cry that Sītā would be separated from Rāma. Now, when Sītā is gone, the crow sitting in the tree suggests by his joyful cries that there will be a reunion

with her. Because of a variant in the form of a relative pronoun, Ck differs. He takes verse 24ab separately and says it means "The bird who sounded so sweetly when I was united with her becomes sad-sounding now that I am without her."

In verse 25, Ck goes on to suggest, partly because of the variant, that the helpful bird will sing near Sītā, too, while she is separated from Rāma and will thereby make her think of Rāma.

The commentators do not associate these verses with the "crow incident" of 5.36.14ff. and 5.65.1ff. The crit. ed. shows no southern support for that same incident when it appears in N manuscripts after 2.89.19, and in that volume it is relegated to App. I, No. 26.

"foretold . . . abduction" *pratihārakaḥ*: Literally, "intimating the arrival of." The word is usually employed as a noun meaning "doorkeeper."

26. "Listen" *paśya*: Literally, "see." The translation follows Cr, Cm, Ct.

27. "red lotuses" *nalināni*: The color is supplied following Cg, Ct, Cr. Cg adds that they shine like a rising sun reflected on the waves.

After verse 27ab, all southern D and all S manuscripts read an additional verse [40*] describing the mythical *kinnaras*.

29. "its forests enclosing bright glades" *citraprasthavanāntarā*: Literally, "whose forest interiors have bright-colored level places." The translation freely interprets Ck, Ct, Cr. Cg gives an unusual sense to *antara*, "interior," and to *prastha*, "plain," and says the compound means the lake is "clothed with bright-colored banks and forests." There are variants for this compound in all N manuscripts and in T1,G2,M1, with all N giving the sense of "covered with *or* heaped with bright blossoms."

After verse 29, all southern D and all S manuscripts read an additional five verses [46*], one describing lotuses and four directly lamenting Sītā's absence.

30. "long" *manyate*: The translation follows Ct, Cr in giving the strong sense to the verb, which can also be taken as "believes."

"eyelids" *netrakośābhyām*: Often this means "eyeball." The translation follows all available commentators here.

The crit. app. shows that Cv finds additional verses here in certain collections. (Crit. app. notes only one added verse [47*] here, and that one is found in just five N manuscripts. Cv is presumably referring to verses in addition to those [46*] noted at verse 29 above.) Cv is very critical of the urge felt by undiscriminating people to add verses of their own composition to the *Rāmāyaṇa*. Crā also takes note of such added verses here but declines to comment on them.

31. Ck, Ct note that as usual the verse implies that the wind is fragrant, cool, and gentle.

On this relatively straightforward verse, Cg has written an extremely long comment, offering a series of alternative interpretations of each expression. The spirit of the commentary can perhaps be judged by a sample. Concerning the description of the wind as *padmakesarasaṃsṛṣṭaḥ*, literally, "mixed with lotus filaments," Cg says: "It is the wind alone, cause of life for all breathing creatures, which removes all that we possess. . . . The wind's task is to make dust. And in this way the very cause of all life is engaged in making dust of everything, that is, is engaged in the destruction of everything." At the end of this exercise, Cg notes: "This *śloka* has been commented upon by the authors of the commentary on the *Draviḍopaniṣad*." This perhaps indicates the tradition Cg is following in this type of elaborate interpretive commentary, but the *Draviḍopaniṣad* is

not included in the usual lists given by Winternitz, Raghavan, Renou, etc., even though its existence is acknowledged in Monier-Williams.

32. "column" *yaṣṭim*: Cr says this is the tree itself, while Cg says it is a creeper, presumably growing on the tree.

Cg says this verse indicates that Rāma is approaching the mountain Ṛśyamūka.

33. "dust" *reṇum*: Cr takes this as "pollen."

34. The red blossoms of the *kiṃśuka* often appear before the leaves.

35–40. Though some of the trees and shrubs listed here do have common English equivalents and are translated elsewhere in the text, it seems preferable to preserve the sounds in this poetic passage.

"honey-fragrant . . . blossoming" *madhugandhinaḥ . . . puṣpitāḥ*: Cg says these modifiers apply to all the trees.

After verse 38ab, all southern D and all S manuscripts read an additional two lines [51*] listing further trees. And after verse 40, the same manuscripts read an additional fifteen lines [54*] naming further trees and creepers, and describing the wind and bees. A few of the lines are also found in one or two N manuscripts.

Brockington (1984, p. 103) suggests that this long list of trees is probably an insertion into an earlier text.

41. "beds of red and yellow" *pītaraktābhāḥ . . . prastarāḥ*: Cg says the "beds" (glossed by most commentators as, literally, "places for sleeping") are each of a different color, with "yellow and red" implying other colors as well. Cg, Cr point out that the blossoms have fallen [from the flowering trees].

43. See note on 4.1.1 above.

45. The syntax is somewhat loose. The translation follows Cm, Cg, Cr, who indicate that *me*, "of me," controls the gerund *smṛtvā*, "having remembered." Ck, Ct take the gerund as causative, so that the nominative "birds," *dvijāḥ*, becomes the subject of both clauses.

46. After verse 46, all southern D and all S manuscripts read an additional forty-five lines found in [63*] and in App. I, No. 2, which include chiefly a long lament by Rāma for the absent Sītā and Lakṣmaṇa's admonishment to him not to give in to grief.

47. After verse 47ab, all southern D and all S manuscripts read an additional two lines [65*] and an alternate line [67*] for verse 47cd. In this version, Rāma casts off grief and confusion, regains his firmness, and crosses beyond Pampā. To explain the apparent contradiction about Rāma's mental state which then develops with the following verse 48, Cg says the two long verses that he reads next are a summary of the *sarga*.

48. "deliberating" *vicārya*: The commentators disagree about the sense. Cg, Ck take it as "searching." Ct says it implies "reflecting on the appropriateness of what Lakṣmaṇa said," while Cr says "deciding that Sītā must be searched for."

The meter is *upajāti*.

After verse 48, all southern D and all S manuscripts read three further long verses [68*], the first describing the brothers walking, the second and third introducing Sugrīva and describing his fear and despair as he beholds the men.

49. The meter is *upajāti*.

All southern D and all S manuscripts have an alternate verse 49ab [69*] and a different verb at 49c, so that the monkeys are said to go to the sacred hermitage of the sage Matañga because of their fear of the two men. The story of the hermitage is found at 4.11.41–45.

Sarga 2

1. As noted at 4.1.1 above, the N manuscripts begin the *Kiṣkindhākāṇḍa* with this *sarga*. In all except Ñ1, invocations precede the first verse. The crit. app. advises here (p. 17) that eleven of the eighteen N manuscripts (Ś1,Ñ2,V3,B1–3,D2,3,7,12,13) utilized for the crit. ed. begin the *kāṇḍa* here, but no mention is made of the others, which must do the same, based on the information in the crit. app. at 4.1.1 and some of the descriptions of the various manuscripts in the Introduction to the crit. ed. (pp.) xi–xxiii.

"great" *mahātmānau*: Taken by Cg to be a reference to large physical size or auspicious appearance.

2. Ś1,Ñ1,D1,2,4,11–13 lack 2 and all NE manuscripts transpose 2 and 3ab.

3. "steady his mind" *cakre manaḥ sthāne*: Literally, "fix his mind in a place." The verse is ambigious, but the translation follows Cm, Cg, Ck, who presumably take it to mean "make his mind steady." Still, at verse 4, the same commentators indicate that the decision is between staying and fleeing, and three southern D (D8–10) and all legible N manuscripts but D1,3 read in verse 3 *sthātum*, "to stay," not *sthāne*, "in place" or "with respect to staying," so that the sense is clearly "make up his mind to stay." In the one case the stress is on Sugrīva's agitation, in the other on his indecision.

All NE manuscripts lack 3cd.

4. "weighed the alternatives" *vimṛśya gurulāghavam*: Literally, "reflecting on the gravity or insignificance" i.e., "considering the relative value." Cm, Cg, Ck, Ct say that the issue is whether to stay or to go elsewhere, while Cr says it is the contrast between Vālin's power and his own weakness.

After verse 4ab, all N manuscripts read an alternate (or additional) half verse [71*] stating that Sugrīva wished to leave the mountain peak where he found himself.

6. Bark garments are worn by ascetics, not by warriors.

Ck, Ct say *dhruvam* "surely" is taken here in its attenuated sense of supposition and not of certainty.

9. Ś1,B1,3,D1,3,4,7,11–13 among N manuscripts and D5,8–10,T,G2,M2 among southern D and S manuscripts as well as Crā, Cm, Ck, Ct, Cr have the easier reading *evam*, "thus," instead of *ekam*, "one," which has been taken as modifying *girim*, "mountain," and thus omitted in translation. Cg says *ekam* refers to Sugrīva in verse 8 and means "solitary."

"they reached a meeting place" *ekāyanagatāḥ*: Literally, "arrived at a single place." Ck, Ct, Cr, and the second gloss of Cm take this to mean "sharing a common fate." The translation here follows Crā, Cg, and the first gloss of Cm.

As Crā, Ck, Ct observe, "from mountain to mountain" *girer girim* ought to mean "from one part of the mountain to another," in view of verse 7.

10. The translation supplies "mountain."

11. All available N manuscripts have an alternate 11ab [79*] that names the mountain as Malaya.

12. "lord of mountains" *parvatendram*: Crā construes this as "a place on Ṛśyamūka," no doubt because he feels that the monkeys never left that mountain.

13. The translation supplies "his brother."

"fearing some harm from his brother Vālin" *vālikilbiṣaśaṅkitam*: The translation follows Cg. Ck, Ct say "fearful of being killed at Vālin's instigation," and Cr says "frightened by his own evident offense against Vālin."

After verse 13, all southern D, all S manuscripts, plus V3,D3,11 read an additional verse [81*] in which Hanumān says they are safe there on Mount Malaya. See note on 4.5.1 below.

16. The translation is free. The verse says literally: "The monkeyness is evident of you who by reason of light-mindedness do not fix yourself in a thought."

"firm decision" *matau*: Literally, "in a thought." Crā, Cm, Cg say this refers to "proper reflection," i.e., an opinion arrived at on an intellectual rather than an emotional basis.

Ck, Ct say that monkey nature is characterized by much activity and an unsteady mind. Cr says it is fearfulness without cause.

All legible NE manuscripts have an alternate verse 16cd [82*]: "This is indeed your light-mindedness well known by those who are disciplined."

17. "judge people's true intentions before you do anything" *iṅgitaiḥ sarvam ācara*: Literally, "undertake everything by reason of [other people's] gestures."

The verse is elliptical and/or the syntax is awkward, so that all legible N manuscripts show variants at 17a, providing the sense: "Do everything with gestures endowed with intelligence and knowledge." If one adopts the grammatically possible interpretation "do eveything with gestures," one must give some unusual meaning to "gestures," *iṅgitaiḥ*, as does Cr, who equates the cause with its product and says the word means "reflections born of other people's actions." Cm, Cg, Ck, Ct take the word in its usual sense of "actions suggesting intentions."

"others" *sarvabhūtāni*: Literally, "all beings." Ck, Ct say this means "the whole class of one's own subjects." As Cr points out, the meaning is that such a king is not fit to govern.

20. Cg, Ck, Ct, Cr say that Sugrīva here is arguing that a monkey-king could have human allies, Ck, Ct citing the example of King Daśaratha and the king of vultures.

"friends" *mitrāḥ*: Also means "allies."

"them" *atra*: Literally, "here" or "in this." Cg, Cr say it means that it is "kings" whom one must not trust, while Ck says it is "these two."

All available NE manuscripts lack 20d–21c, so that their 20cd–21 read simply: "Kings have many friends and strike at weak spots."

21. "untrustworthy" *aviśvastāḥ*: Literally, "nontrusting ones."

"of those who are trusting" *viśvastānām*: Literally, "of those who trust." Ck, Ct say the trusting people have been deceived into feeling trust. Cg takes it that these are enemies on both sides, but the trusting ones are careless.

22. "have many stratagems" *bahudarśanāḥ*: Literally, "seeing much," which usually means "circumspect." All available commentators, however, agree that here it means "knowing many expedients," with Ck, Ct adding that the expedients are deceitful.

"uncovered" *jñeyāḥ*: Literally, "to be known about." The translation supplies "schemes" to complete this elliptical statement. As Ck, Ct note, what must be learned is the king's innermost intentions.

"ordinary-looking men" *prākṛtair naraiḥ*: Literally, "ordinary *or* vulgar men." Cm, Cg, Ck, Ct say these are men wearing ordinary or wretched clothing, and Ck, Ct say explicitly that they are spies.

23. "as" *eva*: Usually "indeed" or "only."

"ordinary person" *prākṛtena*: Ct says this means "unconcerned, indifferent."

"from their various gestures" *iṅgitānām prakāraiḥ*: Literally, "by their kinds of gestures." The translation here reads with all available commentators and GPP. The critical

reading *śaṅkitānām prakāraiḥ*, "by the ways [?] of those (plural) who are suspicious" is inapplicable to Rāma and Lakṣmaṇa (who would require a dual), nor can it be interpreted as a general principle in a sentence in which Hanumān is given specific orders to find out about the two men. The crit. app. is faulty here and shows no southern variants. Since in addition no legible N manuscript shares either of the above readings, it is impossible to determine the best reading except by sense and by tradition.

The emended verse particularly is similar to *ManuSm* 8.26, to *Hitopa* 2.50, and to Cāṇakya no. 126 as listed by Sternbach 1956–1957, part 4, p. 175.

24–25. "well meaning" *prahṛṣṭamanasau*: Literally, "delighted at heart." The compound is interpreted by Cg as "pure-minded," by Ck, Ct as "satisfied with the discussion," and by Cr as "free of deceit, which is to be learned by inference, etc."

"making [them] well disposed to me" *mamaivābhimukhaṃ sthitvā*: Literally, "standing near me alone." The translation follows Cr, Cm, Cg in taking this to have a causative sense. Ck and the first gloss of Ct rearrange the verse so as to interpret as "you, standing near them." The second gloss of Ct says Hanumān is to stand as if he were in front of Sugrīva to preclude the possibility that Hanumān will make any other kind of speeches [than what he has been told]. Ck and the first gloss of Ct also suggest that the praises are to be of Sugrīva, not of Rāma and Lakṣmaṇa.

26. The verse raises some syntactic doubts among the commentators. Crā, Cm avoid a perceived awkwardness of the imperative *jānīhi*, "find out!" by construing it with *prayojanam*, "purpose," of verse 25. Ck, Ct treat it as a future, "if you learn," controlling the phrase "that they are pure in heart." Cr ignores the verb altogether.

"innocence can be discovered" *vijñeyāduṣṭatā*: The translation reads with Cg, Cr who divide the words so as to give "innocence," *aduṣṭatā*, and not "wickedness," *duṣṭatā*, as in the word division in the crit. ed. As Ck, Ct note, either meaning is possible.

28. The verse consists of two *pādas* of *upendravajrā* followed by two of *vaṃśasthavila*, which Cv identifies as an *ardhasamavṛtta* "of *triṣṭubh* and *jagatī*."

Sarga 3

2. "truly valiant" *satyavikramaḥ*: Can also mean "whose valor is truth."

For verse 2, all southern D and all S manuscripts read instead three lines [87*] after their version of verse 3ab: "Believing them to be deceitful, the wind god's son, the monkey Hanumān, abandoned his monkey form and took on that of a mendicant. Then Hanumān approached the Rāghavas, prostrated himself, and with a soft, pleasing voice [addressed them]."

The commentators Crā, Cm, Cg, Ck are concerned with the propriety of Hanumān's prostrating himself while he is disguised as a religious mendicant, a problem that does not arise in the crit. text.

3. After verse 3cd, all southern D and all S manuscripts read one verse [88*] again describing Hanumān's respectful greetings to the two heroes.

4–5. "fair complexions" *varavarṇinau*: Literally, "having the best color," that is, "golden." It is of some interest that here and in verse 6 below Rāma and Lakṣmaṇa are described as fair-skinned. (In verse 6 *suvarṇābhau* literally means "resembling gold.") Cm takes this conventional epithet in verse 4 to mean "having an excellent color," while Cg says "having an agreeable appearance." Ct says "best of *brahmacārins*," an unusual analysis of the compound. All these appear to be efforts to avoid a descrip-

tion of Rāma as fair-skinned instead of the traditional dark blue of the god. (See Goldman 1980, pp. 153–54 and note on 1.1.11.)

6–8. After verse 6, all southern D and all S manuscripts and B2 read a half verse [89*] that appears also in Ś1,Ñ2,V2,3,B3,4,D1–4,7,12,13 at other locations further on: "Hissing, with fine arms, tormenting these creatures."

"river" *nadīm*: Earlier called Lake Pampā. Cm, Cg say it is so called because of the lake's length or because it has a current. Ct, Cr note this possibility but add that some say that it is in fact a river. See note on 4.1.1 above.

Commentaries return to the problem of Rāma's color. Cg says that though Rāma is dark, Lakṣmaṇa is yellow, and so it is permissible to describe both as having the brightness of gold "by the maxim of people with umbrellas." By this maxim, if in a crowd of people some have raised umbrellas, one perceives the crowd as if all had raised umbrellas. This maxim is cited to justify assigning the attributes of one or a few members of a group to the group as a whole (see also 4.65.36). Ck, Ct say "bright as gold," *suvarṇābhau*, means "of whom there is fine color and brightness." Cr says molten gold is dark and unmelted gold is yellow, so the gold is taken in two different states to apply to each of the men, one dark, the other yellow.

"bows like Śakra's" *śakracāpa-*: Indra's bow is also the term for "rainbow." Cg says the heroes' bows are weapons but are also ornamental because they are made of sapphire. Both power and beauty are implied by the image.

"great arms holding" *pragṛhya vipulair bhujaiḥ*: The reading of 7d is uncertain. Ck, Ct, Cr, all southern D, and all legible S manuscripts read "two enemy-destroyers grasping," *gṛhītvā śatrunāśanau* (with Cv, Crā, Cm reading at least the *gṛhītvā*, and T1,3,M3, and Cg reading *sūdanau* for *nāśanau*). The critical text thus appears to be based on the N manuscripts, which also show numerous partial variants.

9–12. Cv says that the repetitions of the word "warriors," *vīrau*, in these verses reflect Hanumān's amazement at the sight of these exceptional warriors.

Hanumān's compliments again call attention to but do not directly confront the inconsistency between Rāma's and Lakṣmaṇa's clothing and hair, which are those of ascetics, and their bearing and weapons, which are those of warriors.

"worthy of every adornment" *sarvabhūṣaṇabhūṣārhāḥ*: Literally, "worthy of ornamentation with all ornaments," or as Cg suggests, "capable of ornamenting ornaments." Hanumān asks why Rāma and Lakṣmaṇa are not wearing the arm ornaments appropriate to their rank, since he sees plainly that they are princes. Cg provides a number of elaborate explanations of the possible implications of the bare arms, including Hanumān's possible thought that the men may have taken an oath not to wear ornaments until some particular enemy is killed. Cg even says Hanumān may be suggesting that such beautiful arms should be covered to ward off the evil eye.

14. "bright-colored" *citre*: This word can also mean "wonderful" in the sense of "producing wonders," which is how Cg takes it.

"brightly painted" *citrānulepane*: Literally, "with bright-colored smearing." This is taken by Ck, Ct, Cr to refer to gold ornamentation, which Ct, Cr say is accomplished with liquid gold. A description of gold ornamentation on bows is found in Hopkins 1915, p. 216.

15. "quivers" *tūṇāḥ*: Cg notes the plural and says each man has two on his back. Comparison of arrows and serpents is an epic cliché.

16. "adorned with refined gold" *taptahāṭakabhūṣitau*: Literally, "ornamented with heated gold." Cr says it means "etched with liquid gold."

17. "when I address" *paribhāṣantam*: Literally, "[who am] speaking." Cg says this means "speaking again and again." With both this form and *nābhibhāṣathaḥ*, "do not speak," Crā, Cg note the use of the *parasmaipada* forms in place of the more usual *ātmanepada*.

After verse 17, which has only two *pādas*, all N manuscripts but V2 read an additional half verse [98*]: "And why do you not speak to me who have arrived eager to speak?"

18. Cm, Ct, Cr say Hanumān is here anticipating Rāma's and Lakṣmaṇa's questions concerning his own identity and the identity of his master. Cg says Hanumān observes that the two have been silenced by his skill in speaking, so he makes known to them what his purpose is. Ck, Ct say Hanumān here praises Sugrīva according to the latter's orders (see note on 4.2.24) so that his greatness will be understood. Ck adds that this will elicit a reply from the two men who may wonder why they should speak to an insignificant ascetic unworthy of speaking to kings.

"Mistreated" *vinikṛtaḥ*: Cg takes this as "deceived," while Ck, Ct, Cr take it as "banished."

19. The translation supplies "to you."

20. "Know" *vittam* (dual imperative): D6,9–10,T2,3,G1,3,M1, and all N manuscripts but Ñ,V1,B2,4,D1,3,7 read the singular imperative *viddhi* instead, as if Hanumān were speaking only to one of the brothers. B4,D3,8 show further variants.

24. As Cg, Ck, Ct, Cr point out, it is Sugrīva for whom Rāma was wishing even though the syntax does not so indicate.

25. Cg, Ck, Ct, Cr note the irregular verb form "speak," *abhyabhāṣa*, and correct it by eliminating both the augment and the *parasmaipada* ending. About half of the N and S manuscripts provide some alternate verb form.

Cg says that proper conduct prevents a master from speaking [directly] to a minister, and so Rāma instructs Lakṣmaṇa to reply to Hanumān.

"subduer of foes" *ariṃdamam*: The critical reading of this as an accusative modifying Hanumān is based on only D8–10. All other southern D and all S manuscripts show it as a vocative modifying Lakṣmaṇa, and the translation follows this reading. All N manuscripts show wholly different variants.

"friendly" *snehayuktam*: Literally, "full of affection."

After verse 25, all southern D and all S manuscripts read a well-known, additional twelve verses (App. 1, No. 3) in which Rāma praises Hanumān's knowledge of the *vedas*, his proficiency in Sanskrit grammar, and his correct speech and delivery. Lakṣmaṇa then expresses to Hanumān their willingness to follow his advice.

Sarga 4

1. D3,11 have a long alternate *sarga* 4 [123*] with an extended recapitulation of Rāma's life story, incorporating much of the same information and even a few of the same verses as are found in the crit. ed. The verse seems to presuppose some longer preamble than the crit. ed. shows.

"that Rāma had some purpose" *kṛtyavān*: Literally, "[he] has a purpose." This single-word summary of Rāma's "speech," *vacas*, of 4.3.24 does not include Rāma's name. Cm, Cg take this to mean "he has need of Sugrīva." Ck, Ct say "he has some request concerning Sugrīva." Cr says "he wishes for something."

"he thought about Sugrīva" *sugrīvaṃ manasā gataḥ*: Literally, "he went to Sugrīva with his mind." Ck, Ct, Cr say this means that he saw that Sugrīva's desire would succeed.

2. "purpose is nearly accomplished" *kṛtyam . . . upāgatam*: Literally, "purpose is obtained *or* has approached." The translation generally follows Cm, Cg, though Cg differs from Cm in saying that the purpose is that of Sugrīva, not of Rāma. Ck, Ct, Cr say the sense of *upāgatam* is "[it] depends on Sugrīva." The problem does not arise in most N manuscripts due to numerous variants, omissions, and alternate verses in this and the following verse.

4. Cg identifies this as the Daṇḍaka forest and says the question is: "Why have you come to this place in the Daṇḍaka forest?"

Cg says Hanumān knows without being told that Lakṣmaṇa is the younger brother because of the physical resemblance and because Rāma gives him orders (at 4.3.25).

5. "urged by Rāma" *rāmacoditaḥ*: Ct says Rāma urged Lakṣmaṇa by gestures.

8. "at day's end" *dinakṣaye*: Crā points out that this reference is appropriate because that is just when one perceives the sun to be followed by its radiance.

9–10. The two verses form a single sentence. Or, as Cg suggests, one can instead construe verses 10 and 11 together.

Cg says Lakṣmaṇa means that though he is in fact Rāma's brother in the usual sense of the word, his heart has been conquered by Rāma's virtues and he has thus become his servant. So the natural obedience of the younger brother was reinforced by the elder brother's qualities.

11. "While we were absent" *rahite*: Usually "in private" or "in a solitary place," but all available commentators say here it means "in the absence of us two," with reference either to place (Cm, Cg) or to time (Ck, Ct, Cr).

Ck, Ct say the brothers do not know "in detail" the *rākṣasa* who abducted Sītā. The problem is that at 3.63.14 the vulture Jaṭāyus tells Rāma plainly that it was Rāvaṇa. For a discussion of Rāvaṇa's identity, see Goldman and Masson 1969.

12–13. "son of Śrī named Danu" *danur nāma śriyaḥ putraḥ*: This identification is doubly misleading. As Mankad says (1965, p. 456), Danu was Dakṣa's daughter and was the mother of the *dānavas*. In any case, at 3.67.7ab, the *dānava* who directs Rāma to Sugrīva is Kabandha, who says he is "the son of Danu" and is "resplendent with glory" (*śriyā*). D5,6,8–10,T1,G1,M1, and Cg, Ck, Ct, Cr here read "of Diti," *diteḥ*, instead of "of Śrī," *śriyaḥ*. Diti, sister of Danu, was the mother of the *daityas* but is not associated with Kabandha. Cg says "Danu" here means "born in Danu's race," and that "son" here means "as good as a son." In his note (p. 456), which is misplaced under *sarga* 2, Mankad points out that verse 4.4.12ab is identical with verse 5.34ab of Bhavabhūti's *Mahāvīracarita*, p. 136. There a variant shows "endowed with splendor," *śriyā yuktaḥ*, which avoids the confusion. In an alternate *sarga* 4 [123*] found in D3,11 there is a correct reference to Kabandha.

15. After verse 15, all southern D but D9 and all S manuscripts read an additional five verses [115*] further contrasting Rāma's former glory, power, and generosity and his present need of help from Sugrīva. Of the five verses, some are included by various N manuscripts, while D9 includes only the first. D9 also lacks the following manuscript text.

17. "in this piteous way" *karuṇam*: This word could also be taken as an adjective "pathetic," or, as Cr suggests, "compassionate."

18. "receive" *draṣṭavyāḥ*: Literally this means "must see." Hanumān here appears to refer to Rāma and Lakṣmaṇa in the plural. In the alternate 18cd half verse [117*]

found in all legible N manuscripts that include this verse at all, there is no mention of Sugrīva's seeing the brothers. The plural reference then becomes simply part of a general statement about virtuous men protecting the earth.

19. The translation supplies "lives."

Ck says that Hanumān here shows that Rāma and Sugrīva have the same interest, while Ct says he shows that Sugrīva too needs help.

20. At Brahmā's request, the gods engendered sons in the form of monkeys to aid Rāma. See *Bālakāṇḍa sarga* 16. Sugrīva's father is Sūrya and Valin is Indra's son (1.16.19).

23. "cheerful" *hṛṣṭaḥ*: Cr, Cm say "delighted at hearing my words," so they presumably take it as "reassured." Cg says "his cheerfulness is the reason why he speaks truly [about hunting for Sītā]."

"telling the truth" *yathā*: The translation follows Cr, Cg in understanding the adverb *yathā*, "in such a manner," in the sense of *yathāvat* or *yathārtham*.

The translation follows Cg in interpreting *saṃprāptaḥ* (often "arrived") as modifying *saḥ*, "he" (= Sugrīva), and with its other meaning "become," which then disappears in English ("has become one who"). Crā, Cm, Ck, Ct, Cr all say it means "arrived," but Crā, Cm take it as modifying *kapiḥ*, "monkey" (= Hanumān); Ck as modifying *saḥ*, (= Sugrīva); and Ct, Cr as modifying the unstated "you," which is the subject of *asi*, "you are," i.e., Rāghava. No N manuscript shares the critical reading *saṃprāptaḥ*. All available N read instead *sugrīvaḥ*, so that the verse becomes: "Sugrīva too has a purpose."

Cr says the verse suggests the mutual advantage to the two, by the maxim of "horses destroyed and wagon burned": two travelers who have each had half of their equipment destroyed in a fire provide, the one his surviving horses, the other his rescued wagon, so that both may proceed on their way.

24. "his countenance is clear" *prasannamukhavarṇaḥ*: Literally, "whose complexion is clear." The facial expression or general demeanor is taken as proof of the peaceable or honest intentions of Hanumān. The expression is found also in Kālidāsa's *Abhijñānaśakuntalam* (sentence following verse 12 of Act V) as revealing the peaceable intentions of strangers who arrive before the king. *ManuSm* 8.25 also mentions facial color as a criterion for judging internal disposition. See also *PañcT* 1.198–201.

25. After or near verse 25, all southern D and all S manuscripts have an additional verse [121*] in which Hanumān resumes his monkey form, places the two warriors on his back, and leaves. In B2–4, a different passage [120*] also shows Hanumān telling the two men to climb on his back. At 5.33.29, the critical text includes Hanumān's statement that he carried the men on his back. The notion is a popular one, often represented in paintings and illustrations.

26. All legible N manuscripts but D3,11 (which have an alternate *sarga*) have an alternate half verse [122*] for 26cd: "From that excellent Malaya mountain he set off for Ṛṣyamūka, taking those two excellent men with him."

The meter is *puṣpitāgrā*.

Sarga 5

1. The commentators say Malaya is part of Ṛśyamūka (Cm, Ct, Cr) or adjoins it (Cg). Ck, Ct say Hanumān goes to Malaya to fetch Sugrīva. Cg says Sugrīva fled Ṛśyamūka in fear, but Hanumān, after placing Rāma and Lakṣmaṇa there, brought Sugrīva there.

All available commentators seem to agree that Sugrīva actually joins Rāma only at verse 9.

"announced" *ācacakṣe*: Literally, "told about," could also mean "introduced" if it were clear that Rāma was actually in Sugrīva's presence at this point.

2. "This is . . . Rāma" *ayaṃ rāmaḥ*: Literally, "This Rāma." The problem of physical location continues. Ck, Ct say Sugrīva is on Malaya and can see Rāma from there; hence Hanumān's words.

3. "Known for . . . righteousness" *dharme nigaditaḥ*: Literally, "spoken of with respect to righteousness." The translation follows Cg, Cr, Ck, Ct, who say it means "urged by his father to accomplish right by keeping his promise."

4. "carried off by a *rākṣasa*" *rakṣasāpahṛtā*: All southern D, all S manuscripts but G3 (and T2 which lacks verses 3–6), and all legible NE manuscripts (Ñ2,V1,2,B,D7) read instead "taken by Rāvaṇa," *rāvaṇena hṛtā*.

5–6. A short description of these two sacrifices can be found in Keith 1925, pp. 340–47. The Rājasūya sacrifice is examined in detail by Heesterman 1957 and Kane 1962–1975, vol. 2, part 2, pp. 1213–23. In the *Rāmāyaṇa* itself, the Horse Sacrifice is described at 1.11.1–1.13.46 and 7.82.1–7.83.16. For further information on the Horse Sacrifice in the *Rāmāyaṇa*, see Goldman 1984, pp. 60, 74–76, as well as the notes on *sargas* 1.11–1.13, especially 1.13.

"sacrificial fees" *dakṣiṇāḥ*: Officiating priests received fees, often paid in cattle in the epic. The reference to cattle as gifts is not found in Ñ1,D1, while Ś1,D2,4,5,12,13 lack all of verses 5 and 6.

"On account of a woman" *strīhetoḥ*: This presumably refers to Sītā. But Ck, Ct, Cr (and D8–10) take the "woman" to be Kaikeyī, Daśaratha's wife who forced Rāma's exile. This they do because they read "he has come to the forest," *araṇyaṃ samāgataḥ*, rather than "he has come to you for help," *tvāṃ śaraṇaṃ gataḥ*.

7. "Receive" *pratigṛhya*: Cm interprets as "going to meet." Ck, Ct say "showing yourself to those who wish to see you."

8. D8–10 do not read verse 8cd, the reference to Sugrīva's fear of Rāghava. GPP brackets it.

9. D8–10 do not read verse 9ab, the reference to Sugrīva's change to human form. GPP brackets it. Cv, Crā, Cm say this reference means that Hanumān has been speaking to Sugrīva in a different place from where he left the Rāghavas. Cg, Ck, Cr supply a verb indicating that Sugrīva approaches Rāma before speaking. The Ck editor Varadacharya (Mysore ed.) notes in one manuscript the variant *mānasam*, "mental" [?], which is in fact the bracketed reading in GPP. This variant is not included in the crit. app. of the crit. ed.

For verse 9, Ś1,Ñ1,D1,2,4,12,13 have an alternate verse [130*] that makes no reference to Sugrīva's human form.

12. "Take my hand in yours" *gṛhyatām pāṇinā pāṇiḥ*: Literally, "Let hand be clasped by hand." Ck as provided in the crit. app. says this means that "for [assuring] confidence in the words, as in Kerala, the right hand is given." The Mysore ed. of Ck reads "for [assuring] confidence only the right hand is given." (The main difference arises from reading *kerala* or *kevala*.) Cr says the idea is that "the person whose hand one has grasped must not be abandoned."

"pact" *maryādā*: Ck, Ct say this is "an inviolable resolution to achieve each other's objective."

13. Ck, Ct repeat that it is the right hand that is grasped.

"Accepting" *ālambya*: Literally, "laying hold of."

14. Due to their additional verse at 4.4.25, the available commentators must explain how Hanumān came to resume his mendicant form after he changed back to a monkey to carry the men on his back. Ck says the meaning here is "Hanumān, who had previously given up." The remaining available commentators say that he resumed his mendicant form when he went to announce Rāma's arrival to Sugrīva.

Cg, Ck, Ct, Cr note that the pieces of wood are fire-kindling sticks (*araṇi*) that are rubbed together. Cg says they are of *śamī* wood, which is supposed to contain fire. In spite of the syntax, Ck, Ct say Hanumān first placed the fire between Rāma and Sugrīva and then, in their words, sanctified it by spreading flowers, etc. They say that Rāma urged Hanumān to make the fire so that the friendship could be reinforced and because Rāma had been told by Danu [or Kabandha] that a fire ceremony should be undertaken (3.68.13). Cg says Hanumān acts as he does because he had heard Sugrīva's declared intention to make a covenant [for which a fire would be needed]. The commentators are obviously interested in the question of what rites the monkeys would observe.

All N manuscripts show alternate half verses [135* or 136*] for 15cd, lacking the word *nidadhe*, "placed," and simply continuing the sentence begun in verse 14.

16. "reverently circling" *cakratuś ca pradakṣiṇam*: Literally, "and the two made a *pradakṣiṇa*," which means to walk around something with the right shoulder always toward it as a sign of respect.

Ck says the performance of this circumambulation would be accompanied by *mantras*. Cg says Sugrīva and Rāghava would circle while holding each other by the hand.

17. After verse 17, all southern D, all S manuscripts, and D3,11 read an additional twelve verses (App. I, No. 4) in which the two men and the two monkeys sit down on branches as Sugrīva tells of his persecution by Vālin, and Rāma promises to kill Vālin. See note on 4.8.11 below.

18. For verse 18, all southern D, all S manuscripts, and D3,11 read instead one verse [139*] as transition: "Having heard the words of Rāghava, which were beneficial to himself, Sugrīva, highly delighted, made this important speech." After this, all southern D and all S manuscripts read two long verses [140*] in which Sugrīva expresses confidence in Rāma's help, and a favorable omen is announced, i.e., the throbbing of the left eye of Sītā, Vālin, and Rāvaṇa.

"intently" *ekamanāḥ*: Literally, "of one mind." This can also mean "unanimous." Here in the latter sense it would mean "whose thoughts were one with Rāma's." Since the verse does not occur in S, there are no commentaries.

"who understood all things" *sarvārthavidvāṃsam*: Literally, "knowing the meaning of everything." The critical reading appears to have no manuscript support. As noted above, D3,11 and all manuscripts sharing the S recension have an alternate verse [139*]. Of the remaining legible N manuscripts, eight (Ś1,Ñ1,B4,D1,2,4,12,13) have an epithet ending in a perfect participle with an irregular weak stem, *viduṣam*, "knowing," and seven (Ñ2,V1,2,B1–3,D7) have a similar epithet ending *kuśalam*, "skillful." The sense of fourteen of the fifteen N manuscripts would, with either ending, be "skillful with all weapons." It is true that *viduṣam* is irregular, but PW refers to such irregular forms in the epic (*viduṣau* as nominal dual and *viduṣaḥ* as nominal plural). It is also true that all fifteen N manuscripts produce an irregular meter, but the same meter is found in the preceding verse 17. It is hard to understand where the critical reading

originates, or why it was felt necessary to retain the N reading of the verse and then make a substitution. Perhaps the crit. app. is faulty.

Sarga 6

1. Ś1,Ñ1,D1,2,12,13 continue the previous *sarga*. S manuscripts read a half verse [142*]: "Pleased, he again spoke to Rāghava, joy of the Raghus."

"has told me" *ākhyāti*: Literally, "he tells." All available commentators note that the present tense here has a past meaning. Cv, Crā cite *Pā* 3.3.131.

Cr construes verses 1–3 as one sentence.

2–3. After verse 3, D8–10 read an additional half verse [143*]: "You were made by that *rākṣasa* to suffer grief born of separation from your wife."

The commentators do not discuss how Sugrīva knows about the vulture Jaṭāyus.

4. "*vedas*" *vedaśrutim*: Literally, "the sacred text that is the *vedas*." Cm says that the *vedas*, the *śāstras*, etc., are all *śruti*, and this is called the *vedaśruti* to distinguish it from other *śrutis*. Cg, Cr say "*śruti* in the form of the *vedas*." Cg adds the meaning "the words of the *vedas*" and then notes the archaic lengthening of the final vowel in his text, a reading shared with Cm and B4,D3,5,6,11. He says the *vedas* were stolen by Madhu and Kaiṭabha. (These demons were ultimately killed by Viṣṇu, a story told at *MBh* 12.335.26–53.) Ñ1,D8–10, and Ck, Ct read *devaśrutīm*, literally, "sacred text of the gods," which they say means "the three *vedas* as a means of knowing *dharma* and *brahma*." There are numerous references in the *purāṇas* to theft of the *vedas*. See O'Flaherty 1976, pp. 100–101.

5. Cg, Ck, Ct note the irregular *parasmaipada* ending on *vartantīm*, "being."

6. After verse 6ab, all southern D, all S manuscripts, and D3,7 read an additional verse [144*]: "Your wife cannot be consumed even by Indra and all the gods and demons, any more than poisoned food [can be consumed]." The same verse is found in D11 after verse 8.

7. "I now realize" *anumānāt . . . jānāmi*: Literally, "I know through inference." Cr examines at length the nature of the inference made by Sugrīva. The latter observed that the woman feared contact with Rāvaṇa "as a brahman fears the touch of an outcaste." Also, the woman must be Sītā because she is constantly thinking of Rāma and would not be [Sītā] if she were not [always thinking of him]. He knows she is in fact constantly thinking of Rāma because she was repeatedly saying words indicating her desire for him, just as Śambhu [Śiva] does. (According to Vaiṣṇavites, Śiva is constantly uttering Viṣṇu's name.)

8. "Struggling" *sphurantī*: Literally, "trembling" or "twitching." The image appears to be that of Sītā writhing like a snake. The word can also mean "gleaming, sparkling," as against the dark body of Rāvaṇa.

"in Rāvaṇa's embrace" *rāvaṇasyāṅke*: This could also mean "in Rāvaṇa's lap" or "on Rāvaṇa's hip." Since he is presumed to be flying through the sky without his chariot, the probable sense is "in the curve of his arm."

The commentators do not question here how Sugrīva knows Rāvaṇa's name. Several manuscripts of the NE group read *rākṣasasya* for *rāvaṇasya*.

9. "When she saw me and my four companions" *ātmanā pañcamaṃ māṃ dṛṣṭvā*: Literally, "seeing me as the fifth." This translation follows the commentators. *Ātmanā*,

literally "with *or* by self," should by rights refer to the subject of the gerund *dṛṣṭvā*, "seeing," i.e., Sītā, not Sugrīva. Most N manuscripts do not share the reading.

The five monkeys are Sugrīva, Hanumān, and three other companions, Nala, Nīla, and Tāra, if one can rely on 4.13.4.

13. "Look at this" *idaṃ paśya*: To explain the unexpected singular, Cg says the ornaments were tied in the upper garment.

"ornaments" *ābharaṇāni*: Cf. 3.50.27,30–31 where Sītā's ornaments fall off in her struggle, and 3.52.2–3 where she sees the monkeys and lets loose her ornaments and shawl.

14. The translation supplies "his face" in both this verse and the following.

15. "His face was stained" *dūṣitaḥ*: Literally, "he was blemished." The idea of a blemish may continue the image of the moon from verse 14. All legible N manuscripts read instead *dharṣitaḥ*, "overpowered."

16. "he . . . sighed" *niśaśvāsa*: As Ck editor Varadacharya points out, the only part of the simile that applies is the sound.

19. "like this" *tathārūpam*: Cg, Ck, Ct, Cr say the ornament looks undamaged or looks as it used to look. As Cg says, it fell in a soft place. Rāvaṇa was presumably carrying Sītā high up in the air, so Rāma is perhaps surprised the ornaments are intact.

After verse 19, D1,3,7,11, all southern D, and all S manuscripts but T1,2 read two additional verses [147*] in which Lakṣmaṇa says: "I do not recognize these armlets; I do not recognize these earrings. But I do recognize these anklets because of my constant bowing at her feet." This is meant to prove that he always showed his elder brother's wife such respect that he never raised his eyes above her feet. These verses are widely known in India and often quoted. See Goldman 1980, p. 168.

20. Cg, Ct, Cr note the irregular *parasmaipada* ending of *hriyantī*, "being carried."

"where" *kaṃ deśam*: Literally, "to what place." Cg, Ct say that the question really means "in which direction"

22. After verse 22, all available NE manuscripts plus D4 read an additional twenty-one lines (App. I No. 5) in which Rāma elaborates on his anger at Rāvaṇa's act. Four lines from this passage are also found in D3,11.

23. Cr notes that this long verse is lacking in many collections, although Cv, Crā as cited by the crit. app. show the opposite sense. All legible NE manuscripts and D11 lack this verse.

Cg says the meter is *viṣamavṛtta*. It is an *ardhasamavṛtta* of the *aparavaktra* pattern but with a hypermetric d *pāda*.

Sarga 7

1. Cg says Sugrīva is sobbing at the sight of Rāma's tears (4.6.17).

For verse 1ab, all legible NE manuscripts show three lines in which Sugrīva wipes away Rāma's tears and embraces him.

The crit. app. notes that Cv does not comment on this *sarga*. If this means that he did not read it, it is possible that the *sarga* is a relatively recent addition.

2. This verse is very troublesome to the commentators, particularly since at 4.40.24–25 Sugrīva clearly instructs his monkey search team about the island in the southern sea where Rāvaṇa lives.

Cm says Sugrīva's meaning is that he does not know "in every respect" [glossing *sarvathā*] but that he knows something. He says this interpretation follows necessarily

from Sugrīva's later statements. Cr makes the same argument and adds that what is suggested is that Rāvaṇa has magic powers and does not always stay in the same place. Ct says *nilayam* means "hidden place of residence," because Rāvaṇa would not stay in his capital city after committing such a wicked deed. Ct agrees with Ck that Sugrīva says he does know Rāvaṇa's family, an interpretation based on taking one *vā*, "or," as meaning *tu*, "but."

Cg has an extremely long comment. He explains the contradiction between this passage and the one at 4.40.24–25 by claiming that Sugrīva obviously does know a great deal about Rāvaṇa but withholds that information on the grounds that if Rāma learns of Rāvaṇas's whereabouts at this point, he will insist on Sugrīva's helping him at once in the effort to recover Sītā. This effort will be impossible because a) the monkey armies are still obedient to Vālin and b) even if Sugrīva could secure some followers, Vālin, who is an ally of Rāvaṇa, will obstruct their efforts. Cg then goes on to cite and refute many other attempts to explain the contradiction. For further discussion of the identity of Rāvaṇa, see Goldman and Masson 1969.

3. Ck, Ct say Sugrīva's response here implies that it is fruitless to describe Rāvaṇa [though he could provide some information].

4. "Satisfying you" *paritoṣya*: The verse is awkward. The translation follows Cg, who supplies the first "you," *bhavantam*. Ck, Ct take *paritoṣyātmapauruṣam* as a single compound and supply "depending on," *avalambya*, so that it means "depending on my own [and my followers'] strength, which is capable of satisfying you." Cr says *ātmapauruṣam* means "army." The three G manuscripts read *paritoṣyāmi*, "I shall satisfy," without the inconvenient *ātma*, "self," or "own." The verse might also mean: "Killing Rāvaṇa and his followers and satisfying my own manliness, I shall soon act so that you will be pleased."

5. Ś1,D1,2,4,12,13 (which includes all available NW manuscripts) lack verses 5–8.

"faintheartedness" *buddhilāghavam*: Literally, this means "lightness of judgment." The commentators are silent.

7. "disciplined" *vinītaḥ*: Often means "modest," "well-behaved." Cg interprets "well-instructed by elders."

8. "demanded" *maryādām*: Literally, "[which is the] rule."

"the strong" *sattvayuktānām*: Literally, "endowed with strength." Ck, Ct say this means "endowed with the quality of absolute goodness."

9. "misfortune" *vyasane*: Ck, Ct, Cr say this means "separation from what is desired."

"loss of wealth" *arthakṛcchre*: Literally, "danger to property." The translation follows Ck, Ct, Cr.

"deliberates" *vimṛśan*: Literally, "deliberating." In keeping with their interpretaton of verse 8, Ck, Ct supply *prārabdhavegam*, "on the force of destiny," as direct object for the participle. But as the Ck editor Varadacharya notes, it is just as likely that the meaning is "deliberating on means of avoiding them [= various calamities]."

11. "You must not let grief take hold of you" *śokasya nāntaraṃ dātum arhasi*: Literally, "You must not give an opening for grief."

12. After verse 12, all southern D but D5,6 and all S manuscripts but T2,G1,M2 read an additional verse [151*] stating that grief can even threaten one's life.

13. "I offer" *brūmi* (for *bravīmi*): Literally, "I speak." The absence of a strengthened root vowel is irregular and is noted by the commentators.

"I am not telling you what to do" *nopadiśāmi te*: An inferior must not order or correct his superior.

14. "[Rāghava] wiped" *pramārjayat*: Cm, Cg note the absence of the augment here and add that the causative has a noncausative meaning. Ck, Ct, Cr note only the absence of the augment.

17. "at a time like this" *asmin kāle*: Literally, "at this time." Ck, Ct say this means "at a time of misfortune"; Cr says "at a time of grief." The phrase appears to be a formula (see verse 4.24.17).

19. "without reservation" *visrabdhena*: Literally, "confidently." The translation basically follows Ck, Ct in applying this as an adverb to Sugrīva, rather than as an adjective to Rāma. Cg says it means "affectionate(ly)."

The translation supplies "crops." The half verse containing the simile is lacking in Ś1,D1,2,4,12,13 (including all available NW manuscripts).

20. "proudly" *abhimānāt*: Cm, Cg say the best sense of this is "out of affection for you."

Cm, Ct say Rāma is here referring to his promise to kill Vālin, which appears in the vulgate in the passage after 4.5.17 (App. I, No. 4). In the version of the crit. ed., Rāma has not yet said anything of what he will do for Sugrīva.

21. "by truth itself" *satyena*: Ck, Ct take this to mean "with truth as a witness." For a discussion on oaths, see Hopkins 1932.

22. After verse 22, all southern D and all S manuscripts read an additional verse [152*] describing man and monkey speaking together of their similar joy and sorrow.

23. The meter is *upendravajrā*.

All available NE manuscripts have an alternate long verse [154*] describing Sugrīva's delight at Rāma's words.

Sarga 8

2. "favored" *anugrāhyaḥ*: Literally, "to be favored." Cg takes it to mean "I was worthy of being pitied."

"endowed with every virtue" *upapannaguṇopetaḥ*: Literally, "endowed with proper qualities." Cg says this means "possessing all the qualities befitting a king, such as heroism, power, etc."

5. Concerning Sugrīva's inability to describe his own virtues, Ck, Ct cite a maxim that it is death to praise oneself, while Cr says this suggests his extreme sorrow, etc.

6. "magnanimous" *kṛtātmanām*: Can also mean "pure-minded" or "whose mind is controlled."

"self-possessed" *ātmavatām*: Can also mean "composed" or "prudent." Cg takes this to mean "possessing knowledge of the self," while Ct says it means "independent," and Cr says "of unswerving firmness."

7. "Good friends" *sādhavaḥ* and *sādhūnām*: Literally, "good people." The translation follows Cg, Ck, Ct, Cr here, because these verses are describing the nature of true friendship.

Ś1,D1,2,4,12,13 (including all available NW manuscripts) lack verses 7–8ab.

8. Ck, Ct, Cr all supply "of a friend" (or Cr, "of friends") to complete the elliptical sentence. Logically, the attributes ought to apply to the friend who is in need of refuge, not to the friend who provides it.

9. "such affection" *snehaṃ . . . tathāvidham*: Cg says this means "affection like one's own affection." Ck, Ct say the affection is the kind "leading to the sacrifice of wealth,

etc." Cr says it is "extreme." Cg says Sugrīva is here indirectly saying that he is committed to the idea that he and Rāma should behave in this way.

10. The translation follows Crā, Cg in attributing the "splendor" (or "beauty" Cg), *lakṣmyā*, to Lakṣmaṇa rather than to Rāma as do Ck, Ct, Cr. There is often such wordplay when Lakṣmaṇa's name is mentioned. See Goldman 1984, pp. 104ff.

Cg says this passage shows Lakṣmaṇa's agreement with what has been said.

11. Cg points out that Rāma and Lakṣmaṇa have been standing ever since Sugrīva went to get Sītā's ornaments, and that Sugrīva is searching for a good branch [for them to sit on]. But Ck, Ct say the verse means that they are [seated] on the ground. In the S manuscripts, following 4.5.17, there has already been a description (App. I, No. 4, lines 3–6) of Sugrīva's providing a branch for sitting, which leads Ct to claim here that the present events take place one day later. The same observation is made at verse 13 by Crā, Cm, Ck.

12. "full of leafy shoots" *īṣatpatrāḍhyam*: The translation follows Cm, Cg in taking this as a compound, literally, "full of little leaves." (See *vārttika* on *Pā* 3.3.126.) Ck, Ct separate the *īṣat*, "little," and say the branch is full of leaves and blossoming "a little." Cr says the branch has small leaves and beautiful blossoms.

14. "modest" *vinītam*: Cg says Lakṣmaṇa was modest (or polite) because he agreed to share a seat. It is also possible to take the word as an adverb.

Cr, who shares the additional passage at 4.5.17 [App. I, No. 4], says the renewed reference to branches offered as seats means that the earlier branches were not very comfortable. See also note on 4.8.11 above.

All NE manuscripts have an alternate 14cd [156*] in which the tree is said to be sandalwood and the verb includes the augment.

After verse 14, all southern D and all S manuscripts read an additional verse [157*] describing Rāma as comfortably seated "like a calm ocean" on the blossom-covered mountain.

17. Crit. ed. 17ab is based on the S recension. All available N manuscripts show either one of two alternate half verses [159* or 160*], but the sense remains similar.

19. When this same verse (App. I, No. 4, lines 15–16, after 4.5.17), occurred earlier in the S manuscripts, Cg notes that Rāma smiled because Sugrīva's request was so easy to accomplish.

20. "A friend is helpful, an enemy hurtful" *upakāraphalaṃ mitram apakāro 'rilakṣaṇam*: Literally, "A friend has service as his fruit; the mark of an enemy is disservice." The verse is somewhat elliptical. As Cg points out, one might supply "hence" to connect the second half of the verse with the first half.

Ct says Rāma makes this statement in case people might think that a brother cannot be an enemy: The essence of friendship is service, not birth in the same womb.

21–22. "bed of reeds" *-vana-*: Literally, "forest." All available commentators agree that here the word means *śaravana*, "clump of reeds." Ct, Cr say Kārtikeya was born in the clump of reeds that provided the shafts for these arrows. (One of his epithets is *śaravanodbhava*, "produced in a bed of reeds.") See, e.g., 1.35.18, where he is said to be born from a clump of reeds (*śaravanodbhava*). Cr adds that the arrows are therefore unbreakable.

"well-jointed" *suparvāṇaḥ*: Literally, "whose joints are beautiful." Cm says it means "whose joints [of a reed] are sharp."

23. Instead of crit. ed. 23ab: "Vālin, an enemy who calls himself a brother and has done wrong," all N mansuscripts read 161*: "See that Vālin today, with angry poisonous [arrows] . . ."

24. After verse 24, Ñ2,V,B,D3,7 (including all NE manuscripts) read an additional long verse [162*] describing Sugrīva's pleasure at hearing Rāma's words, and end the *sarga*. Their next *sarga* begins with the verses 4.11.1–6, in which Sugrīva describes Vālin's amazing prowess. All remaining N manuscripts except D11 continue the present *sarga* after verse 24 with 4.11.2–6.

29. Cg says Sugrīva restrains his tears lest Rāma think him incapable of following his own earlier advice.

31. "Kingship" *rājyāt svāt*: Literally, "from his *or* my own kingship." The translation follows Ct, Cr in understanding that the kingdom belongs by rights to the elder Vālin. Cg says the phrase here means "heir apparency," which would then refer to Sugrīva, and Ck says it means Sugrīva's kingship.

"cast . . . out" *nirdhūtaḥ*: Literally, "shaken." The translation follows Cm, Cg, Cr who say "driven out." Ck, Ct say it means "reviled."

32. "imprisoned" *saṃyatā bandhaneṣu*: Literally, "confined in bonds." The available commentators say this means "in prison," though Cm, Ck, Ct take *saṃyatāḥ*, "confined," to mean "bound."

34. "I was suspicious" *śaṅkayā . . . etayā*: Literally, "due to that suspicion." As the available commentators point out, Sugrīva's suspicion was that Rāma might also have been sent by Vālin to kill Sugrīva.

37. "in brief" *saṃkṣepaḥ*: Literally, "brief exposition." The translation follows Cg, Ck, Ct in taking this to refer to what is about to be said in verses 37–38. Cr takes it to refer to what has already been said.

38. All N manuscripts have an alternate half verse [165*] here: "He who would kill him in battle would be my life-giving friend." Ś1,Ñ1,B4,D1–4,11–13 read it for verse 38cd, while Ñ2,V,B1–3,D7 read it for verses 37–38ab.

39. "Happy or unhappy," *duḥkhito 'duḥkhito vāpi*: Again, these adjectives should logically apply not to the "friend," *sakhā*, who is the "refuge," *gatiḥ*, but to the friend who is in need of refuge.

41. "willingly" *sukham*: Often "happiness." The word (not found in Ś1,Ñ2,V,B,D1–4,7,11–13) appears awkwardly as the first word of the verse, separated from the main clause with which it construes most easily. Cg takes it to mean "happiness" and interprets *ānantaryam* to mean simply "afterward." He therefore construes the verse to mean: "And having considered whether the cause of the hostility or the hostility [itself] is strong[er], I shall afterward arrange for your happiness."

"whatever must be done next" *ānantaryam*: Literally, "immediate sequence," which probably implies "what is needed."

Crā, Cm say the verse means: "When I have heard the cause of your hostility and reflected on your virtue or fault, I shall perform the action that comes afterward in such a way that you will be happy."

As is clear, Crā, Cm, Cg all inject some moral consideration into Rāma's reflections, with Crā, Cm taking *balābalam*, "strength or weakness," or "relative strength," as "virtue or fault," and with Cg taking it as the relative gravity of "the offense [by Sugrīva] and the hostility [by Vālin in response to Sugrīva's offense]." Yet Crā says Rāma in

effect concludes: "Whether it is contemptible or not contemptible, I shall do what you wish," *garhitam agarhitaṃ vā tavābhimataṃ kariṣyāmy eva*. Crā thus anticipates Rāma's later questionable manner of killing Vālin. Cg, on the other hand, says Rāma will kill Vālin only if he has shown hostility disproportionate to Sugrīva's guilt: If Sugrīva's guilt was greater than Vālin's hostility, Rāma will effect a reconciliation between the brothers.

42. Cr says this verse suggests that if Vālin is not guilty [of insulting Sugrīva], Rāma will not kill him, for Rāma is unable to kill unless he is angry.

45. "to Lakṣmaṇa's older brother" *lakṣmaṇāgraje*: Cg notes the awkward use of the locative here and interprets it as a locative of cause or motive, "for the sake of."

"true" *tattvam*: Literally, "truth." The translation follows Ck, Ct in treating the noun as if it were an adjective.

Sarga 9

1. All N manuscripts but Ñ1,D3,4,11 continue the previous *sarga*.

Ś1,D1–4,11–13, and T,G3 show an additional verse [168*] before verse 1: "Hear, Rāma, from the beginning how the hostility arose and how I was wronged."

Ck, Ct note that like the Pāṇḍavas in the *MBh*, Vālin and Sugrīva were brothers even though sired by different fathers. See note on 3 below.

2. "on the throne" *rājye*: Literally, "in the kingship."

3. "ancestral" *pitṛpaitāmaham*: Literally, "from father and grandfather." Cm, Cg say this refers to the fact that their father, Ṛkṣarajas, received [the kingship] from his father, Brahmā. This is no doubt a reference to the story of Ṛkṣarajas's birth from the tears of Brahmā as told in a spurious chapter in the *Uttarakāṇḍa* App. I, No. 3. This tale includes the bizarre episode in which the father Ṛkṣarajas, while transformed into a woman, was impregnated by the gods Indra and Sūrya and gave birth to Vālin and Sugrīva respectively. As lines 113–14 state: "and thus this Ṛkṣarajas was both father and mother to Vālin and Sugrīva," *vālisugrīvayor . . . carkṣarajaḥ pitā / jananī caiṣa tu*.

For some reason, Mankad in a note (1965, p. 457) names Vālin's father as Ṛkṣa, and his mother as Virajā, citing the *BrahmāṇḍP* (2.3.7.210–216). In 3.68.16 and 4.56.5, not to mention the *Uttarakāṇḍa* Appendix, it is clear that the father's name is taken as Ṛkṣarajas, as stated by Cm, Cg.

4. "it is well known" *viśrutam*: The translation follows Cg in taking this as introducing indirect discourse. It can also be an adjective modifying "enmity."

The translation follows the commentators in taking *tasya*, "of him," to refer to Vālin, whose name is not mentioned.

"son of Dundubhi" *dundubheḥ sutaḥ*: The text appears to say here and at 4.10.17 that Māyāvin is Dundubhi's son. All NE manuscripts and the S manuscript M2 have variants that avoid the crit. ed's *sutaḥ*, "son." They all retain the word "first-born" *pūrvajaḥ*, which often means "eldest son" but might also mean "forefather," "elder brother," or any elder or senior male relative.

Cg, Cr say Māyāvin is the son of Maya and refer to 7.12.12, where Maya says his eldest son is Māyāvin and Dundubhi is second. This family is referred to in confusing terms elsewhere in the *Kiṣkindhākāṇḍa* (4.11.7ff.; 4.45.3–4). Mankad says in a note (1965, p. 457) that in the *purāṇas*, Māyāvin, Dundubhi, and Mahiṣa are brothers, the sons of Maya.

Ct says one must look "in some *purāṇa*" for the story about the hostility "because of a woman." Apparently neither he nor the other commentators know the story.

11. The translation supplies "the entrance."

12. "With passions churning" *kṣubhitendriyaḥ*: Literally, "whose senses are agitated."

14. The translation supplies "not to go."

The verse is elliptical. The commentators say Sugrīva asked to accompany Vālin into the cavern, but that Vālin made him swear (while touching Vālin's feet as a mark of deference) that he would remain at the opening until Vālin's return. The translation assumes that Sugrīva again tried to dissuade Vālin as he had done in verse 4.9.7 above.

16. "believed my brother was dead" *naṣṭaṃ taṃ jñātvā*: Literally, "knowing him to be destroyed." Cm, Cg say the real meaning is "not having seen him for an entire year." Cm, Cg, Ct, Cr say that the "worst," *pāpa* (literally, "evil"), is the death of Vālin.

19. The translation supplies "brother" to clarify the word *guroḥ*, "of my superior."

"signs" *cihnaiḥ*: Cg says these are "sounds [made] at the time of death." Ck, Ct, Cr say the signs include also the blood pouring from the cavern.

Ct, Cr say Sugrīva closes the entrance to prevent the *asura's* escape.

Of the N manuscripts, only D1 reads (in the margin) the half verse (= crit. ed. 19cd). Ś1,Ñ1,D2,4,12,13 omit the half verse, while the remaining eleven manuscripts read one or the other of two alternate half verses [186* or 187*] in which Sugrīva describes blocking the opening to the cavern with a stone or stones.

20. The commentators say Sugrīva was trying to conceal Vālin's death.

"With effort" *yatnataḥ*: Ct, Cr say this refers to Sugrīva's attempt at concealment, which Cr says is undertaken "from fear of an attack by enemies [while the kingdom is without a king]." The translation here follows Cg, Ck. Sugrīva is probably trying to suggest that he did not actively seek to become king. No commentator explains here why Sugrīva and not Vālin's son Aṅgada should succeed Vālin, though elsewhere (4.8.31; 4.10.4) Cg asserts without explanation that Sugrīva was the "heir apparent," *yuvarājaḥ*.

21. There are echoes of this episode in *HariVaṃ* (1.28.15–30) and *ViṣṇuP* (4.13.36–58), where Kṛṣṇa battles inside a cave for twenty-one days with a bear named Jāmbavān and is presumed dead by distressed attendants who return home. The *HariVaṃ* and *ViṣṇuP* story is not as complete.

22. Ck, Ct say the counselors who were imprisoned were those who had performed Sugrīva's consecration.

23. Cg says Sugrīva would have been capable of stopping Vālin because the former possessed the various resources of the kingdom. He also says Vālin was "evil," *pāpam*, because he cursed at Sugrīva though the latter explained that he had acted in ignorance.

After verse 23, all southern D and all S manuscripts but M2 read an additional half verse [190*]: "Having killed his enemy, my brother then entered the city."

24. The translation supplies "on me."

For verse 24cd, all N manuscripts read an alternate half verse [191*]: "having given the customary benedictions with agitated inner feelings," though some of these same manuscripts show individual variants.

After verse 24, all southern D and all S manuscripts but D5 and T2 read an additional verse [195*]: "Bowing, I touched his feet with my crown, but out of anger Vālin did not show me mercy."

For a detailed discussion of this episode, see Masson 1975.

Sarga 10

1. Ś1,D1,4,12 continue the previous *sarga*.

"Hoping to please him" *priyakāmyayā*: Literally, "with a desire [to do] a kindness."

3. The white umbrella and the yak-tail fly whisks are symbols of royalty.

After verse 3, all southern D and all S manuscripts read an additional seven lines [196*] in which Sugrīva explains to Vālin that he was despondent when he closed the opening to the cavern, and that he did not seek the kingship.

4. "before" *purā*: Cg says that Sugrīva was formerly "heir apparent," *yuvarājaḥ*.

After verse 4ab, all southern D and all S manuscripts read an additional verse [198*] in which Sugrīva says he was made king because of Vālin's absence.

6. "lest the kingless country tempt someone" *śūnyadeśajigīṣayā*: Literally, "with *or* by reason of a desire of conquering an empty country." The verse is elliptical. The translation follows Ct, Cr where Ct notes that the construction has a sense parallel to an expression like *maśakārtho dhūmaḥ*, literally, "the smoke is for the sake of the mosquito," when what is meant is that the smoke prevents the mosquito's approach. Crā, Cm, Cg say this means that the counselors and citizens wish Sugrīva to take charge of the kingless country.

7. "Damn you" *dhik tvām*: An expression of reproach or condemnation, like "shame on you!"

"many other things of that sort" *bahu tat tat*: Literally, "many this and that." The translation follows Cg, Ck, Ct, Cr.

15. "because I did not despair" *anirvedāt*: Literally, "on account of non-despair." The translation follows Ck, Ct, Cr. Cm, Cg take it to mean "without difficulty" and relate it to "killed," *nihataḥ*.

16. "cavern" *bhūtale*: The word usually means "on the surface of the earth." The translation follows Cm, Crā. Cg says it means "in a hole in the ground," while Ck, Ct say "underworld." Perhaps the poet merely means to indicate that the slain *asura* has fallen to the ground.

17. The critical reading *dundubheḥ sutam*, "son of Dundubhi," appears to be based on four S manuscripts (G1,M) and the northern B4. All other S manuscripts and all D manuscripts aligned with S share a reading: "him easily" *tam ahaṃ sukham*. The N manuscripts are evenly divided on two other readings: NW and W reading "Māyāvin then," *māyāvinam ahaṃ tadā*, while NE read "that enemy dear to Dundubhi," *taṃ śatruṃ dundubhipriyam*. All three alternate readings lack any direct reference to Māyāvin as Dundubhi's son. The editor has evidently preferred the only reading that has some support, however weak, in both the northern and southern recensions.

Cg, who shares the critical reading, says one must either treat *sutam*, "son," as meaning "brother" or consider this Māyāvin to be not the son of Maya but some other one who was a son of Dundubhi. See also note on 4.9.4 above.

"As I made my way out" *niṣkrāman*: Literally, "going out." GPP, and Ct, Cr read instead *niṣkrāmam* (glossed as "exit"), though the crit. app. does not show this.

19. "I managed to break through" *mayā . . . tad vidāritam*: Literally, "it was split open by me." The verse is elliptical. Cm, Cg say *tad* refers to the cavern, but it may mean the entrance or even the rock blocking the entrance.

The translation follows Cm in treating *yathā* (which Crā says means *yathāvat*, "duly") as an ornament wihout real meaning.

21. "with nothing but a single garment" *vastreṇaikena*: Literally, "with a single garment." The translation follows the suggestion of Ck, Ct who note that this implies "having taken from me everything else." Two garments, an upper and a lower, would be the normal minimally acceptable apparel.

22. "He drove me away" *apaviddhaḥ*: Literally, "I was driven away." Cm, Ck, Ct take it to mean "rejected" or "abandoned." Cg, Cr say it means "beaten."

Cr says the enormity of Vālin's offense is implied by his repeated attempts to kill Sugrīva even after his exile.

23. "for an unrelated reason" *kāraṇāntare*: Literally, "different reason." Ct, Cr understand this expression to mean "a particular reason," which they understand as the curse of the sage Mataṅga (4.11.42).

Ck, Ct note that what is unstated here is Sugrīva's inability to find a safe place to stay anywhere else in the world.

27. "angry" *ruṣānvitāḥ*: Literally, "full of anger." As Ck, Ct point out, the arrows are "angry" in that they are shot by angry Rāma. Ck says this implies the metaphoric identity of the one who operates and the things operated upon.

28. "has violated all decency" *cāritradūṣakaḥ*: The translation follows the suggestion of Ck, Ct who say Vālin is a "violator of decency" because he took a living brother's wife.

29. "from my own experience" *ātmānānumānāt*: Literally, "on account of inference from self." Cm, Cg cite the dictum that one must view all beings as one views oneself (*Hitopa* 1.14; *PadmaP* 1.19.358; or *NāradīyaP* 1.11.120). Ck, Ct say Rāma infers Sugrīva's sorrow because he too has had his wife taken by an enemy.

After verse 29, all southern D, all S, and ten N manuscripts (Ñ2,V,B,D7,12) read an additional verse [206*] describing Sugrīva's pleasure and introducing his next speech. In the N manuscripts, the verse precedes *sarga* 11.

Sarga 11

1. NE and D3 read verses 1–6 after their additional verse [162*] following 4.8.24. All remaining N manuscripts except D11 have an alternate verse 1 [207*] to introduce the present *sarga*, but like the other N manuscripts, read verses 2–6 following 4.8.24. The effect of this arrangement is to isolate the Dundubhi story, making it the sole subject matter of a *sarga*.

3. The verse is elliptical. The translation follows Cm, Cg in supplying "what must be done."

4. All available commentators supply "having got up at the Brāhma *muhūrta*" (which is a particular time of day before sunrise). Crā, Cm, Cg, Ck cite the *Uttarakāṇḍa* (7.34.6) to show that Vālin is so swift he can go to each of the four seas [at the cardinal points] to perform his dawn rites before the sun has risen. Cg says that Vālin performs one part of the fourfold dawn rites (bathing, sipping, offering water, and uttering *mantras*) at each ocean, as one might at each side of a [rectangular] tank.

6. Cg claims that Vālin uses the trees to chase away flies.

After verse 6, all N manuscripts but D11 read thirty-five lines (App. I, No. 7), which contain the story of the buffalo Dundubhi killed by Vālin, but without as many embellishments as in the crit. ed. text of *sarga* 11. In the Appendix text, Sugrīva describes Vālin's additional feat of piercing three of seven *tāla* trees and asks that Rāma prove

his own prowess by piercing all seven trees. This concludes for all these N manuscripts a *sarga* that either extends *sarga* 8 (after verse 4.8.24) or is located as a separate *sarga* after 4.8.24 and [162*].

7. Dundubhi is described here (and in the extra recitation found in the N manuscripts) simply as "a buffalo," *mahiṣaḥ*. There may be some confusion with the *asura* called Mahiṣa, said in the *purāṇas* to be a brother of Dundubhi and Māyāvin (see note on 4.9.4 above).

8. No commentator explains the "boon," *vara*.

9. "Confronting" *atikramya*: Literally, "transgressing," "overpowering." Cg says it means "attacking"; Ck, Ct say "disregarding."

10. Cg says the ocean rose with the appearance of a man. Ck, Ct say Dundubhi has addressed himself to the presiding divinity of the ocean.

15. Ck, Ct, Cr note that the "king of elephants," *gajendra*, is Indra's elephant Airāvata.

19. After verse 19, all legible NE manuscripts read for the second time lines 3–6 of App. I, No. 7 in which Himalaya considers whom to recommend as a worthy opponent.

20. "unprecedented" *anuktapūrvam*: Literally, "not spoken before." The translation follows Cg in taking the compound to modify "speech," *vākyam*. Ck, Ct, Cr take it as modifying "best of *asuras*," *asurottamam*, with the sense "to whom a worthy giver of battle has never before been named."

21. Ś1,D1–6,8–13,T2,G,M1,2 have a variant identifying Vālin as the "son of Śakra," *śakraputraḥ*.

22. Indra is said to have killed the *asura* Namuci by trickery. This popular story is found from the earliest literary tradition. See, e.g., *ṚV* 1.53.7 and 8.14.13, and *TaiBr* 1.6–1.7. These stories are summarized by Keith (1925, pp. 130–31.) The story is also related in the epics at *MBh* 9.42.28–31. For some additional references to this story, see Bhattacharji 1970, pp. 250 and 255–56, and Bloomfield 1906, pp. 143ff.

24. All legible N manuscripts have an alternate transitional verse 24ab in which no reference is made to Dundubhi's anger.

25. The verse is not a complete sentence and, properly speaking, construes with either verse 24 or with verses 26–27.

26–27. "great kettledrum" *dundubhiḥ*: This is of course wordplay on the *asura's* name.

29. The verse might also mean "lord of monkeys [and] of all forest-dwellers." Cg says that means bears, etc.

"in . . . clearly articulated words" *vyaktākṣarapadam*: Literally, "word[s] with clear syllables." Cg takes this awkward phrase as adverbial.

Ck, Ct take Vālin's speech as beginning with verse 29cd and supply "I am," *aham asmi*.

30. As Ck, Ct, Cr point out, Vālin implies that he knows Dundubhi's strength, which is not sufficient to overpower Vālin. Hence the warning that he should look to his own survival.

33. The verse is elliptical. The translation follows Cm, Cg, who supply *avadhitvena*, "as being the limit." Ck, Ct say the meaning is: "Concerning [your] free enjoyment of love, let the time until sunrise be taken as the limit declared by me. This means 'I shall wait for you until sunrise.' "

"sunrise" *udayaḥ*: Literally, "rising [of the sun]." Cr takes this to mean "attachment," so that verse 33cd means "Let your attachment to the enjoyment of love be freely taken."

After verse 33, all southern D and all S manuscripts (plus D1 in margin) read two additional verses [218*] in which Dundubhi sarcastically advises Vālin to take proper leave of his friends and of Kiṣkindhā and to enjoy his wives while he can.

34. The translation follows all available commentators in supplying "weapons" to complete *rahitam*, "devoid." An injunction against fighting someone unarmed or asleep is found in *ManuSm* 7.92.

"stupefied by passion" *madamohitam*: The translation follows Cg. Cm, Ct take it to be "stupefied by intoxication because of drinking wine for the sake of enjoying women." Cv, who must also see the term as synonymous with the earlier *mattam*, "drunk," would like the compound read as a vocative to avoid repetition.

"in this world as the murderer of an unborn child" *bhrūṇahā loke*: Literally,"fetus-killer in [this] world." Cg takes it to mean just that. The expression may also be intepreted as "a brahman-killer in popular speech," that is, "is commonly called a brahman-killer." (See Kane 1962–1975, vol. 2, part 1, p. 148 and note 334.) Ct says in his comment at 2.68.4 that this refers to "killing a brahman who is a follower of any particular text of the *veda*," *śākhādhyetṛbrahmahatyā*. It is a rather common term of opprobrium in the epic.

35. "quietly" *mandam*: Literally, "slowly." The translation follows Cg in taking this as an adverb modifying *prahasya*, "laughing," rather than the more closely juxtaposed *abravīt*, "said." Cg says Vālin laughs because the *asura* has been speaking about righteous behavior.

36. "a warrior's customary drinking" *vīrapānam*: Literally, "hero's drink." Cg, Cm, Ck, Ct, Cr say this is the drinking done by warriors before battle to increase their fortitude.

37. Cg says Indra gave the necklace with the promise that when Vālin was wearing it, he would obtain the strength of whoever approached him for battle. Ck, Ct say the divine necklace gave victory in battle. See verse 4.17.5.

"stood ready" *vyavatiṣṭhata*: Literally, "he made ready." Cg notes the lack of augment.

38. After verse 38ab, all southern D and all S manuscripts read an additional half verse [223*]: "Then that elephant among monkeys, roaring, whirled [him]."

"threw him to the ground" *vyāpātayāṃcakre*: The translation follows Cg, who glosses the crit. ed. text (based on Ñ2,V,B,D5,7,M) with "caused to fall to the ground," *bhūmau pātyāmāsa*. There are many variants for this verb: Ś1,Ñ1,D1,2,4,12,13 read *vyapothayāmāsa*, "crushed[?]"; D3,6,8–11,T,G, and Crā, Ck, Ct read *vyāpādayāṃcakre*, "killed"; while D5 and Cv offer another two. The critical editor has apparently chosen the reading with the most balanced support among N and S manuscripts.

After verse 38cd (or after an adjacent verse), all southern D and all S manuscripts read seven additional lines [224*] that give further details of the battle fought with fists, knees, rocks, and trees.

39. "flung to the ground" *pātyataḥ*: All available commentators note the irregular form of this verb, which should read *pātyamānasya*, "of him being thrown down." The critical reading is based on S, since all N manuscripts that include this verse are divided between two quite different alternate half or whole verses [225* or 226*].

40. "lifted" *tolayitvā*: Cg, Ck say this means "shaking"; Ct says "determining his weight by seizing him with his hands."

In a note on p. 457, Mankad (1965) quotes one Parama Shiva Iyer to the effect that here *yojanam* [translated as "league"] is a distance of only six hundred feet [instead of the usual four to nine miles]. Mankad then adds remarkably: "If so, it is not quite impossible that a strong person should be able to throw off a dead human body (Dundubhi was a man) six hundred feet away and that Rāma should be able to throw the same dried-up body at a distance ten times (ten *yojanas*, see 4.11.50) more."

41. A sage called Matañga is named in Kālidāsa's *RaghuVa* (5.53) as the one who by a curse changed a *gandharva* into an elephant, which then charges Raghu's son, Aja. A sage with the same name is mentioned in *VāyuP* 108.25 as having a hermitage at Gayā (in Bihar).

In 3.70.17 reference is made to a forest called Matañgavana, "elephant forest," where a group of sages practiced austerities. A similarly named forest is recommended for performing religious rites in *BrahmāṇḍP* 3.13.106.

42. The translation supplies "the body."

After 42ab, all southern D and all S manuscripts read three verses [228*] describing in detail Matañga's anger and his speculation about the perpetrator of the offensive action. When he sees the dead buffalo, he also knows by his ascetic power that a monkey did the deed.

After 42ef, all southern D and all S manuscripts read a further nine verses [230*], in which Matañga elaborates on the implications of his curse in terms of radius, time of inception, and its applicability to Vālin's ministers as well. These latter report to Vālin, who then approaches Matañga as in verse 43.

43. The translation supplies "forgiveness."

All NE manuscripts show an alternate verse 43 [231*] that is equally only two *pādas* but has no finite verb: "having heard that, Vālin, his palms cupped in reverence, begging." This is followed by three lines [232*]: "The mighty one was then told by the angry great seer: 'Monkey, you must not enter the forest of Ṛśyamūka, for if you enter you shall not live.' "

After verse 43, all southern D, all S, and D3,11 read an additional verse [233*]: "The great seer disregarded him and entered his hermitage; and Vālin, terrified at sustaining the curse, became perturbed."

46. "skeleton" *asthinicayaḥ*: Literally, "heap of bones." Cm, Cg, Ct say this means "dried-up body." This is no doubt to facilitate belief in Rāma's kicking the remains away in one piece at 4.11.50.

"hurled away" *nirastasya*: This might also mean "destroyed." The translation supplies "by Vālin."

47. "*sāla* trees": Ś1,Ñ,D1–4,12,13 read "*tāla*," which is the same name found in all N manuscripts except D11 in App. I, No. 7 at the end of their duplicate story of Vālin and Dundubhi. (See above, note 6.)

"pierce through with an arrow" *niṣpatrayitum*: Often, "make leafless." The translation follows Cm, Cg, Ck for this interpretation of the verb in the sense of *niṣpatrākṛ*, "to pierce with an arrow so that the feathers come through on the other side." This interpretation leads naturally to the feat Rāma is about to perform. It is also supported by the verbs that were earlier employed to describe Vālin's similar feat in lines 31–32 of App. I, No. 7, found in all N manuscripts but D11. There all the N manuscripts read such verbs as *avidhyat*, *pāṭayet*, *vivyādha*, all meaning "[Vālin] pierced."

Cg notes that though monkeys are prevented from fighting with bow and arrow, Sugrīva is either saying that Vālin is capable of this feat though he hasn't performed it, or that Vālin owns a bow for sporting use. Ck concurs and says that because Vālin is no ordinary monkey, he could use arrows and iron clubs, etc., to show off his prowess. Ct notes this interpretation and its justification, though his first gloss says that Vālin can remove all the leaves from a single tree with one shake, which suggests that he is stronger than the wind, which never does this all at once with a full set of fresh leaves on a tree. Cr says only that Vālin seizes the tree by the trunk and shakes it so that it becomes leafless. All available commentators may be influenced in their interpretation here by the verb found in the passage [235*] they read after verse 48. (See note below.)

48. After verse 48, all southern D and all S manuscripts read a further two verses [235*] in which Lakṣmaṇa asks what proof Sugrīva requires that Vālin can be killed [by Rāma] and is told that formerly, and more than once, Vālin "pierced" [D5,6,M3, Cg, Cm, Ck] or "shook" [remaining S manuscripts and Ct, Cr] the seven trees. The first three lines have identical or parallel lines in App. I, No. 7, lines 26, 29, and 30.

49. Verse 49 is based on the available NE manuscripts. The remaining N manuscripts read [236*]: "If you could split these *tāla* trees with a single arrow, you are capable of killing my brother in battle." All southern D and all S manuscripts read instead [237*]: "Rāma should split open one of these trees with a single arrow; having seen Rāma's prowess, I will believe Vālin to be destroyed."

All southern recension manuscripts then continue with twenty lines [238*], of which Ñ2,V,B,D7 read fifteen lines distributed after this verse and verse 52; while D3,11 add lines 3–20 after their colophon. In the southern recension, Sugrīva first asks Rāma to kick Dundubhi's bones two hundred bows' lengths, while in both S and N manuscripts Sugrīva goes on to reiterate his fear of Vālin whose prowess he has often observed, and to express his worry about Rāma's own undemonstrated prowess.

50. Cm, Cg say Rāma didn't raise the sole of his foot [off the ground] but threw the body with the tip of his toe. In other words, he didn't even kick it.

After verse 50ab, all southern D and all S manuscripts have two additional verses [239*], read wholly or in part by Ñ2,V,B,D3,7,11 as the beginning of their next *sarga*. In these verses Rāma smiles and tells Sugrīva he will give him confidence.

After verse 50ef, all manuscripts except T,M2 read a further half verse [240*]: "Rāghava, with one foot, [hurled] the dried-up body of the *asura*."

51. After verse 51c, GPP,D8–10, T2,G2,M1 read two *pādas* [241*]: "[to] heroic [Rāma] who was like a blazing sun, in the presence of the monkeys."

52. Just before or in the middle of verse 52, all southern D, all S, and all NE manuscripts read an additional half verse [243*]: "By my brother Vālin who was drunk and exhausted." This is followed in the S manuscripts by a half verse [245*]: "Hurled with delight by you, descendant of Raghu."

After verse 52, all southern D and all S manuscripts read a further four and a half verses [246*], shared wholly or in part by all N manuscripts at various locations in the text, in which Sugrīva elaborates on why he is still in doubt and again requests the splitting of the tree with an arrow.

"had . . . blood" *ārdraḥ*: Literally, "wet." The translation follows Cg.

"like straw" *tṛṇabhūtaḥ*: Literally, "become straw." This often implies "insignificant."

"in this case" *atra*: Can also mean "in this [feat of throwing the body]."

Sarga 12

1. D1,3,11,12 continue the previous *sarga*.

2. "bestower of honor" *mānadaḥ*: Most often encountered as a vocative, frequently used by a woman addressing her lover. (See, e.g., verse 4.23.7.) The term is lacking in all N manuscripts and G1,M2 due to variants.

3. "through the mountaintop" *giriprasthe*: Literally, "on *or* in the mountaintop." The translation follows Cg for a meaning in keeping with verse 4.12.9. Crā treats it as equivalent to an accusative: "Splitting the seven *sālas* and the mountaintop, it entered the earth."

Cg, Ct, Cr refer to a tradition according to which the arrow penetrated the seven trees, the mountain, and the underworld. This tradition is reflected in a variant shared by all N manuscripts at verse 3d: *praviveśa rasātalam*, "it entered the underworld." At 3d GPP, Ct, and Cr interpret the two words *sapta bhūmim* as a single compound, literally, "seven-earths," though the crit. app. does not so indicate. Ct, Cr take this to mean the seven regions of the underworld.

4. "earth" *rasām*: Can also mean "underworld." The translation follows Ck. There are numerous variants in the southern recension. Crā, Cg, Cm, and D6,T2,M3 read "earth," *dharām*. GPP,D8 read "*tāla* trees," *tālān*. D5,9,10 read "*sāla* trees," *sālān*. Ct, who reads "*sāla* trees," nonetheless says that the arrow killed *asuras* as it passed through the "underworld," *rasātala*. In verse 3 and verse 9, the word used in the critical text and in all manuscripts of the southern recension is *bhūmi*, which is unambiguously "earth."

Cg says the inanimate arrow returns to the quiver because of a *mantra*, while Ck, Ct give the reason that Rāma's arrows, like Rudra's (Ck), have a presiding deity. Ck adds that this also results in Rāma's quiver being inexhaustible.

5. In a curious commentary, Cg says the implication of the verse is that, due to limited understanding, Sugrīva sees only the splitting of the trees, "while through the power of *dharma* I see the entering [of the arrow] into the underworld (*saptabhūmi* 'seven earths')." The word "I," *aham*, presumably means the poet, Vālmīki. Evidently Cg is interpreting the plain meaning of the text here to support the tradition of Rāma's arrow's descent to the underworld. But his suggestion that Sugrīva sees only the trees split is in conflict with verse 4.12.9, which Cg shares with the critical text. There Sugrīva himself states that the arrow pierced the trees, the mountain, and the earth, though without reference to the underworld.

After verse 5, all N manuscripts but Ñ1 read an additional verse [251*]: "When Sugrīva saw this impossible deed accomplished, he raised his cupped palms to his head and praised Rāghava." Then all N manuscripts continue with from one to five verses [252*] in which Sugrīva in fact praises Rāma.

6. "threw himself down with his head to the ground" *mūrdhnā nyapatad bhūmau*: Literally, "with his head he fell to the ground." Cg says this means "he bowed [while kneeling?], touching the ground with his head." Thus Sugrīva's ornaments [around his neck] hung down and did not touch his belly [any longer]. Ck, Ct say Sugrīva made a formal prostration, which made his necklaces hang down [toward the ground], and afterward [stood] with cupped palms. Cr agrees that Sugrīva prostrated himself at full length, but he is the only commentator to concern himself with the fact that Sugrīva, who was exiled "with a single garment," is here described as having ornaments. Cr says these are wildflower garlands.

12. "with Lakṣmaṇa's approval" *lakṣmaṇānumatam*: Literally, "approved by Lakṣmaṇa." Cg says this is adverbial.

13. "that brother in name only" *bhrātṛgandhinam*: Literally, "having [only] the smell of a brother." The translation follows Ck, Ct in interpreting this to mean that the name "brother" is inappropriate; or as Cm says, that the reference is to a kinsman only by virtue of being a brother but not by appropriate generosity. Cg says it means "who injures his brother." Cr says "to be known by the word 'brother'."

After verse 13, V1,3,B2,3,4 (B4 after 11ab), D7 read a further eighteen lines [259*] in which Rāma offers encouragement to Sugrīva, particularly with reference to bird omens. At the end Rāma repeats his determination to assist Sugrīva, who then sets off with the others for Kiṣkindhā. The remaining N manuscripts include only one or the other of the concluding verses of this passage.

14. After verse 14, all legible N manuscripts read three additional verses [262*] in which Rāma instructs Sugrīva to shout so as to provoke Vālin's arrival on the scene.

15. "Girding his loins" *gādhaṃ parihitaḥ*: Literally, "tightly clothed." Ck, Ct, Cr says this has the sense of "having girded his loins with his garment," a practice that Cg says was meant to increase his strength. Presumably Sugrīva readied himself for hand-to-hand combat by wrapping his loincloth tightly. See, for example, Bhāsa's *Avimāraka*, Act III, where the hero, prior to undertaking a difficult physical task, similarly "girds his loins" and then upon completion of his task reverses the action. See also 4.16.13–15 verses and notes below.

16. "from behind the slope of the sunset mountain" *astataṭāt*: Literally, "from the slope of the sunset mountain." The image of the sun rushing out from the slope of the "sunset mountain" causes the commentators difficulty. Crā claims this is said from the point of view of the residents of [the mythical city in the north] Siddhapura, and they cite [the astronomer] Āryabhaṭa: "That which is the rising mountain in Laṅkā is the sun's setting mountain in Siddhapura." In Āryabhaṭa's *Mahāsiddhānta* (Bhuvanakośa 16.39), p. 192, the same idea is expressed, though in different words. Cm takes the same view, though he refers simply to people living north of Mount Meru and quotes no authority. Cg notes this interpretation, but his first explanation says that the image implies Vālin's imminent destruction, because the sun becomes invisible as it sinks behind the setting mountain. Ck says that what is meant by the setting mountain is in fact its counterpart, the rising mountain. Ct rejects both major interpretations as forced and says that the simile relates to the incredible speed with which the sun and Vālin move from being invisible (= behind the setting mountain/inside Kiṣkindhā) to becoming visible (= rising/appearing outside Kiṣkindhā). All legible N manuscripts but Ñ1 have variants that describe the sun as appearing from behind a cloud.

17. Ck has a curious variant at verse 17d which is noted by Ct: *vajragokarṇayoḥ*, "between Vajra and Gokarṇa," which are identified as mountains.

18. "with palms" *talaiḥ*: Cr says this means both "the palms of the hands and the soles of the feet."

20. Cr says Rāma didn't wish to distinguish between the brothers because he hoped for friendship between them so that he would not have to kill Vālin, for whom he bore affection.

25. Ct, Cr say Sugrīva's shame comes from being defeated, while Ck says he is ashamed to look at the face of someone who failed to rescue him at the critical moment.

26. "your prowess" *vikramam*: The commentators take this to refer to the piercing of the trees.

27. "Right then" *tām eva velām*: Literally, "that very time," (an accusative with the sense of the locative). Cm, Cg, Ck, Ct say the time in question is either when Sugrīva asked Rāma to kill Vālin (Cm, Cg) or when Rāma urged Sugrīva to fight Vālin (Ck, Ct).

30. "in . . . dress" *veṣeṇa*: Cg takes this to mean "in appearance," while Cm says "splendor created by gold ornaments." Cm clearly assumes that Sugrīva's exile "with a single garment" did not deprive him of everything else. He is probably concerned about Vālin's special gold necklace (see 4.11.37), which would easily have distinguished him from Sugrīva if the latter had been without ornaments. See note on 4.12.32 below.

31. Cr says Rāma here implies that the outcome for both brothers will be the same: If Vālin dies, Sugrīva, out of affection for his brother, will also die.

Ck says that though a difference between the two could be seen when Sugrīva fled to Ṛśyamūka, Rāma could not act except after careful reflection. Or else the time was not yet ripe then for Vālin's ill fortune to take effect.

32. After verse 32, all southern D and all S manuscripts read a further four verses [279*] in which Rāma stresses his fear of killing by mistake Sugrīva, to whom he had promised help and on whom he in turn depends for refuge. The last verse, in which he urges Sugrīva to fight again without fear, greatly facilitates the transition to verse 33.

Cg answers the possible objection that Vālin's divine gold necklace (4.11.37) would have distinguished him by saying that on that day Vālin wasn't wearing it. Cg concedes that there would have been other ways of distinguishing Vālin, who was drunk, showing signs of exhaustion from sexual indulgence, etc., but says that Rāma is here stating certain visible causes that negate Vālin's distinctiveness.

Ct answers the possible objection to having Rāma described as *mohitaḥ*, "bewildered," by saying that this is figurative speech only. He also repeats Ck's argument that Rāma didn't kill Vālin because the latter's allotted lifespan was not yet at an end.

33. "soon you will see" *etanmuhūrte paśya*: Literally, "at this moment behold." As Cr explains, "this moment" is the time at which Sugrīva again fights Vālin.

It is interesting that here and many times later, Rāma speaks of killing Vālin "in battle," *āhave*, yet he never in fact does enter into battle; rather, he remains concealed. See Intro., p. 49.

35. "*gajapuṣpī* creeper" *gajapuṣpīm*: Literally, "elephant-blossom."

37. Cg says the sunset simile is explained by Sugrīva's tawny-gold color. It is evident that the *gajapuṣpī* blossoms were white, like the cranes.

38. "intent on Rāma's words" *rāmavākyasamāhitaḥ*: Ck, Ct take this to mean "prepared to accomplish Rāma's words." Cr says "having care for *or* confidence in Rāma's words."

Sarga 13

3. "strong-necked" *saṃhatagrīvaḥ*: Literally, "solid-necked." Cg says the epithet describes either the nature of Sugrīva's neck or the result of his having the *gajapuṣpī* tied around it. See verses 4.12.35–37 and 4.14.8. Ct says "strong-sinewed neck." The epithet, like so many others, is provided chiefly for its effect, here on the word *grīva* echoing a character's name. For a discussion of this usage in Sanskrit texts, see Goldman 1984, pp. 108–9.

4. This is the only mention by name of Sugrīva's other three companions in exile. In the *Rāmopākhyāna* at *MBh* 3.264.23, the companions are Jāmbavān, Mainda, Dvivida, and of course, Hanumān.

5–8. All available commentators, though not always in agreement, attempt to differentiate the various synonyms for "caves," of which there are four in the vulgate, saying that *kandarāṇi* are dwelling-places in the rocks; *guhāḥ* are holes "dug out by the gods," i.e., natural formations, etc.

"emeralds" *vaidūrya-*: Literally, "made in or coming from the city or mountain of Vidūra." This refers to the stone or jewel that is traditionally associated with this place. It is either a cat's-eye beryl, or its more refined form, an emerald. The word can also refer to lapis lazuli. See note on 3.30.9. According to Apte (s.v. *vidūra*), this is the name of a legendary mountain located in Sri Lanka which is supposed to produce jewels at the thundering of clouds. Cf. *KumāraSaṃ* 1.24.

"whose buds were fully opened" *ākośakuḍmalaiḥ*: The commentators disagree about the meaning of this compound. The translation follows Crā, Cm, who say the buds are open or expanded. Cg, Ct take it to mean that the lotuses have "slightly opened buds." Ck says some are open, some are closed. Ct, Cr say the lotuses have buds right up to the top.

9–10. The translation follows Cg in coordinating "wandering," *caratah*, with "standing," *sthitān*, though Cg supplies "and" instead of "or."

Cg says the elephants are enemies of the ponds because they dirty the water. Ck, Ct, Cr give the reason that they destroy the banks of the ponds.

After verse 10, all southern D and all S manuscripts have an additional verse [289*] further describing the elephants as tearing at the mountains.

12. "a dense grove of trees" *drumaṣaṇḍaṃ vanam*: Ck, Ct say this is a forest "in which there is a group of trees"; Cg says what is meant is that the group is strictly trees, not vines or shrubs; and Cr says the forest is dense with the group of trees.

13. The translation follows Cg in interpreting the first cloud simile as a reference to dark color.

17. "Saptajanas" *saptajanāḥ*: Literally, "seven people." Hopkins (1915, p. 177) calls them "calendar saints" but offers no further information. Though they seem to be quite distinct, the most obvious association is with the "seven seers," *saptarṣayaḥ*, the constellation Ursa Major. Mankad (1965, p. 457) claims they are the same as *puṇyajanas*, a family of *rākṣasas* mentioned in the *purāṇas*. He does not explain why they are called seers and sages here, but *puṇyajana* is one of the names by which the *yakṣas* are known.

"upside down" *adhaḥśīrṣāḥ*: Literally, "with head downward." Ck, Ct explain that this means that they stood on their heads as a form of ascetism.

18. "existing solely on the air they took in once every seven days" *saptarātrakṛtāhārāḥ vāyunā*: Literally, "making a meal every seven nights on air." The translation follows Cg, Ck. The sages took no food and apparently surfaced to breathe only once a week. Several sages in the epic are said to subsist on air alone, such as Viśvāmitra at 1.62.22.

20. Cg, Ck, Ct make explicit that anyone who enters the hermitage dies there.

21. Cg, Ck, Ct say the sound of ornaments and the fragrance come from *apsarases*, with Cg noting that the sages disport themselves here without their bodies. The bodies evidently stayed in heaven.

22. "three sacred fires" *tretāgnayaḥ*: Literally, "three fires." This term, often in the singular rather than the plural shown here, refers to the three fires called *gārhapatya*, *āhavanīya*, and *dakṣiṇa*. Cr notes this, though he also allows for the possibility that the

fires were established "in the *treta* era." All N manuscripts except Ñ1 have variants for 22ab [293* or 294*]; the text of the NE manuscripts refers only to "fires," *cāgnayaḥ*.

"dense" *ghanaḥ*: Here the translations follows Cg, who understands this as an adjective, in the sense of *nibiḍaḥ* "thick," which would then give: "thick smoke . . . is seen, seeming to envelop the treetops." Ct and Cr optionally read, "like a cloud."

"gray" *-aruṇaḥ*: Literally, "ruddy," the color of the dawn. The translation follows Cm, Ck, Ct, and Cr, who take it here as "gray," which is by convention the color of the dove and certainly more the color one associates with smoke.

In *RaghuVa* (13.37), Kālidāsa has a rather similar verse about the smoke from the *tretāgni*.

After verse 22, all southern D, all S, and D3,11 have an additional verse [295*] comparing the trees and the smoke to green mountains covered with clouds.

24. "ill" *aśubham*: Cg says this means "illness, etc."; Cr says "grief, etc."

The text makes specific reference to "the body (*śarīre*) of those who bow down." Since a common meaning of *śarīra* is "one's own person," the word is not included in the translation.

25. Cm, Cg, Ct, Cr note the nominative plural form *mahātmānaḥ* used for the accusative plural *mahātmanaḥ*, "great," in the interest of the meter.

26. Cg says one is to understand that all of the group saluted respectfully. He notes that because the Saptajana seers are invisible, the salutation is in the form of a *namaskāra*, i.e., an act of homage or adoration.

27. After verse 27, all southern D and all S manuscripts read a long verse [299*] again stating the arrival of the group with their weapons at the city to destroy their enemy.

Ś1,Ñ2,V2,B,D1,7,12 do not conclude the *sarga* here but continue with 4.14.1.

Sarga 14

1. Ś1,Ñ2,V2,B,D1,7,12 continue the previous *sarga*.

This verse is nearly identical to verse 4.12.14. At 4.12.14 Cr agreed that the group concealed itself with trees, while here he claims that they stood under trees to avoid the heat.

2. "Broad-necked" *vipulagrīvaḥ*: Cf. 4.13.3 and note above.

3. After verse 3, all southern D and all S manuscripts read an additional half verse [302*]: "roaring like a great cloud preceded by the force of the wind."

5. "monkey-snare" *harivāgurayā*: Cv says it means a snare for catching monkeys who are enemies. Crā, Cm say because they catch enemies, they are described as snares. Cg says it means either a snare made up of monkeys themselves and thus difficult for others to enter, or it refers to "housing" for monkeys, for which interpretation he cites Vaijayantī. Ck understands it as obstacles placed on top of parapets to prevent hostile enemies from jumping over the walls. (Cf. *Avimāraka* 3.11.3, where the word *kapiśīrṣaka*, literally "monkey-headed," is used for a coping stone. Ct understands "covered by a snare in the form of a monkey"; because it is shaped like a snare, the city is itself a monkey trap. Cr reads "covered by a noose for catching animals and has the form of a monkey (or a noose for snaring animals that has the form of a monkey)."

"engines of war" *-yantra-*: Literally, "mechanisms." The translation follows Ck, Ct, Cr, all of whom take the mechanisms to be of military use.

6. "season" *kālaḥ*: Literally, "time." Cg says this means "time for fruit." Crā says it means "spring, etc.," so that a sequence of seasons is implied. Cv, Crā (as it appears in crit. ed.) differ, taking note of an otherwise unavailable variant that says the vine is supported by a stake. Ck, Ct also see a sequence of seasons, the first making the vine blossom and the next making it bear fruit.

8. flowers called *gajapuṣpī*" *gajasāhvayā*: Literally, "which shares the elephant's name." This refers to the garland of *gajapuṣpī* flowers (4.12.35–37).

After verse 8ab, all southern D, all S manuscripts, and D3,11 read an additional verse [305*]: "which was uprooted by Lakṣmaṇa and tied to your neck. With that vine attached to your neck, hero, you look even more splendid."

"extraordinary" *viparītaḥ*: Usually "reversed," "perverse," or "opposite." The commentators are not sure about the meaning here. Perhaps the extraordinary thing is that the "sun" is surrounded by stars, the usual ornaments of the moon.

The most straightforward interpretation, mentioned by all available commentators, is that *viparītaḥ* means "completely surrounded," so that one has an example of *abhūtopamā*, "simile implying the nonexistent" (which, as Gerow 1971, p. 88, suggests, can imply "predication of an incongruous property in the object"). This is the only interpretation acceptable to Ck, who dismisses all others as "improbable"; it is also the only one offered by Cr. Cv, Crā, Cm, Cg, Ct also note a tradition that the moon when full can be called "sun," with Crā, Cm, Cg, Ct noting that in that case one interprets the sandhi-truncated word as *viparīte* (locative, not nominative case), "at night." Cv, Crā, Cg additionally offer "at a time of calamity," with Cg explaining that stars are seen at midday at a time of calamity, which here implies Vālin's destruction. Cg cites an astronomy text: "Garga said that when a rainbow appears at night [or] when stars are seen by day, the lord of that kingdom will be destroyed." Cg adds: "This is what our teacher said," though whether he means by this statement to include only this last explanation or all of what precedes is not clear. In the course of his commentary, Crā says it is the sun's rays that provide the moon's radiance and cites *ViṣṇuP* 2.12.4: "O Maitreya, when the moon, drunk up by the gods, is reduced to a single digit, the blazing sun makes it full by a single ray."

9. Rāma again says he will shoot Vālin "in battle," *saṃyuge*.

11. The verse is somewhat obscure and shows many variants. Crā, Cm show the reading: "If he enters my sight, he will not leave alive." Necessarily, these commentaries also offer a different interpretation of verse 11cd. Cg says it means "you should then come to me who will be guilty and reproach me." Ck, Ct, Cr say "you should understand me to be guilty and reproach me." The half verse might also mean "you should then accuse me and reproach me." Ñ2,V,B,D7 read an entirely different verse 11cd that yields: "Then you should reproach reprehensible me," *tato māṃ tvaṃ garhayethā vigarhitam*.

13. "in danger" *kṛcchre*: Ck says this means "in danger of my life." Cr takes it in a moral sense: "suffering arising from doubt about mutually contradictory statements by father and elders et al."

The translation supplies "now."

14. "Don't worry" *jahi saṃbhramam*: Literally, "Destroy your anxiety."

"rice" *kalamam*: The translation follows Ct. Cg says it means "grain."

15. "gold-garlanded" *hemamālinaḥ*: Vālin has a gold necklace from Indra (4.11.37), but the epithet is probably often used as well because of the rhyme.

16. "with his air of a conqueror" *jitakāsī*: The translation gives roughly the dictionary meaning "who looks *or* behaves like a conqueror," though PW says "who has won the battle," and Monier-Williams says a vedic meaning is "clenched fist." The commentaries vary. Crā says "who has conquered fatigue"; Cm, Cg say "who shines by his victory"; Ck, Ct say "who has conquered fear"; and Ct offers "who has control over his breathing." Cr says "who has the habit of setting out for the sake of victory."

"boastful of his victories" *jayaślāghī*: Could also mean "celebrated for his victories."

"without delay" *asaṅgena*: The translation follows Cm, Cg. Ck, Cr say this means "giving up *or* without attachment to women, etc."

17. Cg says the reference to the presence of the women shows that it is evening. He cites as corroboration the following verse: "In the morning creatures are oppressed by urine and excrement, at midday by hunger and thirst, in the evening by sexual desire, and at night by sleep." The verse is included in the *Subhāṣitāvali of Vallabhadeva* (p. 548).

19. "noblewomen" *kulastriyaḥ*: Literally, "women of [good] family." There is a light pun in describing these *kulastriyaḥ* as *ākulāḥ*, "dazed."

"lose their bright beauty" *hataprabhāḥ*: Literally, "whose radiance is destroyed." Ck, Ct take this to mean "whose strength is destroyed," and they connect it to the *gāvaḥ*, which they take as "cows and bulls" (Ck) or "great bulls" (Ct).

"some failure of their king" *rājadoṣa*: Literally, "king's fault." The translation roughly follows Cm, Ck, Cr in taking this to mean a failure by the king to protect his subjects. Cg says this implies "lack of a king," in which case he says the women's faces are "distorted by fear" as the enemy seizes them by the hair [which dishonors the women].

20. "planets" *grahāḥ*: Ck, Ct say this means "gods." The souls of the virtuous are said to appear as celestial bodies that fall back to earth as shooting stars when their accumulated merit is exhausted.

21. Cg says Sugrīva is "renowned," *pratītaḥ*, for his roaring. Cr says the word means "characterized" and connects it with *tvarayā*, "with speed" (translated as "suddenly"), which he takes to mean "by speed," that is, "hurrying to battle." Ct takes it to mean "pleased" and supplies "with Rāma." Cr says Sugrīva's "power," *tejas*, is increased by his heroism, which in turn is increased by Rāma's assistance. All this may suggest that some commentators find "renowned" an inappropriate epithet here for Sugrīva.

This verse is lacking in all NE manuscripts.

The meter is *upajāti*.

Sarga 15

1. Again, Cg tries to deprive Sugrīva of the epithet "great," *mahātmanaḥ*, by interpreting it to mean "whose fortitude is great."

2. "desire" *madaḥ*: Can also mean "intoxication." Cr says this means "pride at the thought that everyone fears him."

3. "darkened" *niṣprabhatāṃ gataḥ*: Literally, "became without radiance." The translation generally follows Crā, Cm, who observe that Vālin's natural color is reddish-brown, and that anger causes him to change color. Cm also observes that this image suggests Vālin's coming misfortune, where he is indeed eclipsed.

Cg says it is Vālin's rage that causes him to appear red, like the setting sun. He then glosses *uparaktaḥ*, "eclipsed," with "possessing a halo," which he says makes the sun appear dimmed. Cg is trying to reconcile the conventional notion of turning red with anger (which recurs in verse 4) with the present simile of the eclipsed sun.

Ck, Ct comment on the text found in GPP, which presents less of a problem because there Vālin is described as "radiant as gold," *kanakaprabhaḥ*.

4. "Like a blazing fire" *dīptāgnisaṃnibhaḥ*: D5,8–10 have a convenient variant "eyes like blazing fires," *dīptāgnilocanaḥ*, which restricts the bright color to Vālin's eyes. Crā, Cm attenuate the image of redness (see verse 3 above) by construing "because of his anger," *krodhāt*, with "his terrifying fangs," *daṃṣṭrākarālaḥ*, literally, "frightful because of his fangs."

"radiant with red lotuses" *utpatitapadmābhaḥ*: Literally, "having an arisen radiance of lotuses." The translation takes the compound as forming the *bahuvrīhi* "radiant with red lotuses." This is similar to Cg's second gloss, in which he takes it to mean that the "radiance extends above." (Cg's first gloss says "with full-blown red lotuses.") The other commentators give the unusual meaning "destroyed" or "uprooted" to *utpatita*, "sprung up," "arisen." Thus the compound for them means "[like a pond] whose lotuses have been destroyed [by elephants, etc.]" (Crā, Cm), or "[like a pond] whose radiance caused by lotuses has been destroyed by reason of its lotuses having been destroyed" (Ck, Ct, Cr).

The commentators agree that Vālin's white fangs are compared to the lotus fibers. Cg says the fangs are "jagged" and cites Amara for this meaning of *karāla*, usually "terrible," translated "terrifying."

7. After verse 7, all southern D and all S manuscripts read an additional verse [314*]: "You will fight with him in the morning, monkey. There is neither a multitude of enemies nor weakness on your part."

10. The translation follows Crā, Cm, Ck, Ct, Cr in taking *iva*, "as if," as emphatic, with the sense "really." It could also mean "a little."

12. "he has obtained an ally" *avaṣṭabdhasahāyaḥ*: Cr says this means "who possesses a very strong ally." The translation follows all other commentators.

14. After verse 14, all southern D, all S, and D7 read a further two and a half verses [319*] explaining that Aṅgada learned from spies in the forest who Rāma and Lakṣmaṇa were and that they had come as a favor to Sugrīva.

Ñ2,V2,3,B do not read 14cd and thus lack the reference to Aṅgada altogether.

15–17. These laudatory verses about Rāma stimulate an extremely long commentary by Cg, which is almost in the nature of a meditation and includes citations from the *BhagGī* (7.16,18; 9.22). Other commentators simply provide glosses to differentiate the similar-sounding epithets "refuge," "resting place," etc.

"knowledge and learning" *jñānavijñāna*: There is no complete agreement on the sense of this pair of terms among those who do comment. Crā says *jñāna* is "knowledge of Brahman," while *vijñāna* is "knowledge of the *śilpaśāstras* ('mechanical arts treatises')," and he cites Amara to that effect. Then he offers the alternative of "general knowledge" and "particular knowledge." Cg says "worldly knowledge" and "knowledge arising from the *śāstras*," or else *vijñāna* is "knowledge of *dharma*." Ck says "knowledge of *brahma*" and "knowledge of *dharma*," while Ct says the same but offers as an alternative for *vijñāna*, "skill in the mechanical arts" (as found in Crā). Cr says "knowledge of all the *śāstras*" and "knowledge by direct experience of all things described by the *vedas*."

These verses, which are supported by N and S manuscripts yet seem out of place in the version of the *Kiṣkindhākāṇḍa* presented by the crit. ed., are explained by commentators as Tārā's effort to forestall Vālin's going to battle with unfounded confidence.

19. "I do not want [you] to be angry" *na cecchāmy abhyasūyitum*: The denominative infinitive is ambiguous. Crā, Cm, and the first gloss of Cg take it in the sense of "criticize [you]," "find fault [with you]." The second gloss of Cg says "I do not want you to find fault with what I am going to say." Ck, Ct say it means "make [you] angry" and add that the use of the infinitive with a causative sense (i.e., with two different agents) is archaic. In any case, Tārā is apologizing for giving advice that she knows will be unacceptable.

20. "mighty" *balīyasā*: Literally, "stronger." Ck, Ct find the adjective inappropriate for Sugrīva and construe it with the following verse so that it refers to Rāma.

21. Cr construes 21cd with 22ab: "When you have cast away your hostility, you should treat your younger brother indulgently."

22. "here or there" *tatra . . . ihastho vā*: Ck says this means "in this place or near you"; Ct says "far away or near you"; and Cr says "whether there, on Ṛśyamūka, or here, in Kiṣkindhā."

"kinsman" renders *bandhuḥ*.

After verse 22, all southern D and all S manuscripts read two and a half verses [321*] further encouraging friendship between the two brothers.

23. After verse 23, all southern D, all S, and all NW and W read one long verse [322*] in which Tārā repeats the request that Vālin should listen to her advice and not be angry: He should not be at war with Rāma.

After that verse, all southern D and all S manuscripts read one more long verse [323*] in which it is stated that Vālin was not pleased by Tārā's good advice, because he was being overtaken by Death [which is said to make people unable to accept proper counsel].

After verse 23, all NE manuscripts read thirty-seven lines found in App. I, No. 9 (mislabeled No. 10 in crit. app.). In all remaining N manuscripts, these verses are found in the same location but as a separate *sarga*. In it Tārā counsels restraint to Vālin, who rejects her advice and is described as deluded because Death has overpowered him.

Sarga 16

1. "moon, the lord of stars" *tārādhipa-*: The wordplay on the name Tārā, "star," is repeated frequently in this *kāṇḍa*.

2. Cr construes the verse as: "Why should I bear my enemy brother's arrogance, particularly when he is roaring?"

4. "weak-necked" *hīnagrīvasya*: Literally, "without neck" or "whose neck is inferior." This is a contemptuous epithet (Cg) used primarily for the play on words with *sugrīvasya*, "of Sugrīva," whose name means "whose neck is fine *or* beautiful." Cr gives the curious interpretation that the compound is actually *inagrīvasya*, "whose neck is mighty," preceded by the particle *hi*, "for."

"a battle" *saṃyuge*: As Ck, Ct point out, this could also be construed with *saṃrambham*, "arrogance," as "arrogance with respect to battle," meaning "arrogance displayed for the purpose of provoking battle."

5. As Cg says, the "wrong," *pāpam*, would be "killing someone who is free of offense," that is, Vālin himself.

7. Ck, Ct, Cr say Vālin intends to spare Sugrīva's life because he is his brother.

After verse 7, all southern D and all S manuscripts read two verses [327*] in which Vālin predicts Sugrīva's defeat and tells Tārā she has been helpful.

8. "I implore you by my life" *śāpitāsi mama prāṇaiḥ*: Literally, "you are adjured *or* made to swear by my life."

"with a prayer for my victory" *jayena*: Literally, "with victory." The translation follows Cm's second gloss. However, Ś1,B2,D2,12,13 (including all NW), D5,8–10,G1,2,M1 (= half of the S manuscripts), and Ck, Ct read the variant *janena*, "with [your] people," and Crā seems to show *javena*, "quickly," though Crā as given in the critical apparatus does not so indicate.

"sufficiently humbled" *alaṃ . . . jitvā*: Ct says "having simply defeated but not killed." Ñ2,V,B,D3,7,11 (including all NE), and D5,6,8–10,T2,M3 (including all southern D) read *aham*, "I," for *alam*, "enough."

9. "circled him reverently" *cakāra . . . pradakṣiṇam*: This refers to the traditional Indian practice of circumambulating a person or an object in a clockwise fashion so that the auspicious right side is always closest to the object as a sign of reverence. For the sake of a play on words with this phrase, Tārā is called *dakṣiṇā* (translated as "compliant"), which usually means "clever" but has other senses such as "honest," "amiable," etc.

10. "offered a blessing accompanied with mantras" *svastyayanaṃ kṛtvā mantravat*: Literally, "having done a rite for averting evil which contained a *mantra*." Cg says we are to understand that the *mantra* was "other than vedic." Ck, Ct, who with Ś1,Ñ2,V1,D7–10,T read *mantravit*, "knowing *mantras*," say she knows them because she is part divine.

12. Syntactically, verses 12–13 form one sentence, but Cm, Cg, Ct supply some form of the verb *sthitaḥ*, "he stood," to complete the thought in verse 12.

13. "standing his ground" *avaṣṭabdham*: The commentators interpret variously. Cr says "firm"; Cm, Cg, Ct say "standing after taking a position with the intention of fighting"; while Ck says "ready," "armed."

"loins girded" *susaṃvītam*: Literally, "well-clothed," "well-covered." All available commentators but Cr take it to mean "tightly wrapped" or "with girdle girdled on," i.e., "ready for action." Cr says "with armor, etc., on," which is a possible meaning in other contexts. The girding of one's loins is a typical way to prepare for battle. See 4.12.15 verse and note above.

14. "girded his loins" *gāḍhaṃ paridadhe vāsaḥ*: This has the same sense as *saṃvīta* in verses 13 and 15.

15. "eager" *kṛtakṣaṇaḥ*: The commentators interpret variously. The first gloss of Cg and Cr say "delighted"; Ck says "who has made an effort"; Cm and the second gloss of Cg say "who has found an opportunity."

18. "clenched by me" *mayā baddhaḥ*: The two words should be written separately in the critical text.

"when I let it fly with full force" *mayā vegavimuktaḥ*: Literally, "released with force *or* speed by me." Ck, Ct supply the words "on you" to complete the sense.

20. The translation follows all available commentators in taking *tena*, "by him," as meaning "by Vālin" and supplies his name.

21. "entire" *niḥsaṃgam*: Literally, "separated." The translation takes the word adverbially, describing the final result of *utpātya*: "uprooting so it was separated." It might also be taken as an adjective modifying *sālam*, "*sāla* tree." Ñ2,V,B1,3,4,D7–10 read instead *niḥśaṅkam*, "fearlessly."

23. "huge" *pravṛddhau*: Literally, "increased." Only seven S manuscripts (D5,6,T,G3,M3) (and no N) share the critical reading. The word might also mean "violent, mighty, great." Cg, Ck say the "moon," *candra*, is a full moon.

All N manuscripts share an alternate half verse [336*]: "attacking, of terrible appearance, like two inauspicious planets in the sky."

After verse 23, all southern D and all S manuscripts read three lines [338* and 339*] further describing the battle, in which Vālin grows stronger and Sugrīva weakens. (D3,11 share the last two lines.)

24. "agility" *lāghavam*: Literally, "lightness"; also "dexterity," sometimes "worthlessness" or "rashness." The word is not easy to interpret in the critical text as constituted. In the next verse, Rāma decides to intervene, so what would be expected here is a further sign of weakness, not of skill. Perhaps it is a euphemism for "ran away." Variants are interesting but inconclusive. The word "though" is added in order to clarify the syntax.

Instead of *lāghavam*, all N manuscripts read Rāma's name *rāghavaḥ* (nominative case); but these manuscripts are themselves divided on other significant variants in the verse. Ś1,Ñ1,D1–4,10–13 read: "Rāghava displayed his strength," while Ñ2,V,B,D7 read: "Rāghava became extremely angry."

S manuscripts share the critical text, except that instead of *lāghavam*, D5,8–10,G1 read *rāghavam* (accusative case). This would give the meaning "showed [himself?] to Rāghava." Ct suggests that Sugrīva displays his injuries (*hānim*) to Rāma. But for all these S manuscripts, the reading of the critical text of verse 24 (or even the variant read by the five manuscripts that diverge) causes no difficulties in the narrative, since after verse 24, all southern D and all S manuscripts have nine additional lines [340*] in which the battle rages on until Rāma notices that Sugrīva is weakening and prepares to shoot his arrow.

25. After verse 25ab, all southern D and all S manuscripts read two further verses [341*] (shared in part by D3,11) describing the frightening sound of Rāma's bowstring and the lightning flash of the arrow.

Ś1,Ñ1,D1,2,4,12,13 lack 25cd.

After verse 25cd, all southern D, all S, and D3,11 read a half verse [342*] that leads into verse 26: "Then the valiant, powerful lord of monkeys [forcefully struck] by it."

26. After verse 26, all N manuscripts but D3,11 have a further verse [343*] (describing the power of Rāma's arrow) or half verse [344*] (in which Vālin declares himself killed) followed by ten lines [345*], of which 1–3 and 5–7 appear as crit. 4.18.45–47. In these verses, Vālin reproaches Rāma and expresses concern for his son Aṅgada.

After verse 26, D3,11 read 4.17.2–8, verses describing Vālin as he lies on the ground.

After verse 26, all southern D and all S manuscripts read two verses [346* and 347*], the first (shared by D7) comparing Vālin's fall to that of an *indradhvaja* (see note to verse 27) and the second again describing Rāma's shooting of the arrow.

27. "blood" *śoṇitatoya-*: Literally, "red water." The translation follows Ck, Ct in taking this as a *karmadhāraya* compound. Cr takes it as the *dvandva* compound "blood and water" and glosses "water" as "sweat."

"crimson-flowered" *supuṣpita-*: Literally, "flowering." The *aśoka* tree has red blossoms.

"Indra's flagstaff" *indradhvaja-*: The image is used to suggest a very large, tall tree trunk or pole. The likening of a stricken warrior's fall to the toppling of Indra's flagstaff is an epic commonplace. Cm (cited also by Cr) explains: "In the Gauḍa country [central Bengal], at a certain festival at the full moon in Āśvayuj (September-October), after erecting a flagstaff in Indra's honor, when the festival ends, they knock it down." In their commentary on 4.17.2, Ck, Ct say that ropes tied to a chariot [or wagon] are used to raise the flagstaff. In some contexts, *indradhvaja* means the flag on this flagstaff. See also Hopkins 1915, pp. 125–26.

The meter is *vaṃśasthavila*.

Sarga 17

1. Brockington (1977, p. 442 and 1984, p. 329) says that, based on his analysis of the verbal and nominal systems of the *Rām*, all of *sarga* 17 is "suspect" or "Stage 2." The style and content as well suggest probable interpolation.

Crā, Cm, Cg note the recapitulation at the beginning of the *sarga* and explain it as "for the purpose of beginning a new *sarga*" (Cm, Cg) or as an embellishment (Cv, Crā as given in the crit. app.).

Cv, and Crā as given in the crit. app. say that the abundance of variants here is the result of mixing, in the course of time, verses from both corrected and uncorrected collections, after the time at which Vālmīki first saw (Cv) or created (Crā) them. It is certainly true that there is an exceptional amount of textual variation noted in the crit. app. in N and S manuscripts alike.

Ś1,Ñ1,D1–4,11–13 lack verse 1.

2. "his whole body toppled" *nyastasarvāṅgaḥ . . . apatat*: Literally, "he fell with all his limbs laid down." Again the image is of the *indradhvaja* falling flat on the ground.

Ck says "when its ropes are released" *muktaraśmiḥ* is a play on words: "its [supporting] ropes released" or "its splendor gone."

Ś1,Ñ1,D1,2,4,12,13 read verses 2–8 and 22–30 (without 28–29) before 4.18.6. As noted earlier, D3,11 read verses 2–8 after 4.16.26.

3. "monkeys and apes" *haryṛkṣāṇām*: Often translated as "bear," *ṛkṣa* appears in the *Rām* as the name of a kind of monkey. See Introduction, pp. 38–39 and Goldman 1989.

"the earth grew dim" *na vyarājata bhūtalam*: Literally, "the earth's surface did not shine." Similes involving negated verbs, though awkward in English, are clear in Sanskrit. Ck, Ct, who read *medinī*, "earth," for *bhūtalam*, say this means "the earth in his kingdom."

6. All available commentators note the irregular *haimayā*, "golden," for *haimyā*.

The translation supplies "glowing."

Ck says the image is based on the fact that Vālin's body is as dark as a rain cloud and golden only where the necklace is.

7. The translation supplies "lingering."

8. "highest state" *paramāṃ gatim*: This would imply "heaven," presumably Indra's heaven where warriors go when they die on the field of battle or, in the traditional Vaiṣṇava understanding, union with Viṣṇu or with Rāma. Ct's understanding is that this refers to *brahmaloka*, "the world of Brahmā." On the other hand, Cr has a more sec-

tarian interpretation in understanding *paramāṃ gatim* to be *sāketaloka*, "the heavenly realm of Rāma," while Cg appears to read it as a synonym of *svarga*.

After verse 8 (or 7 for Ñ1), Ś1,Ñ1,D1–4,12,13 read three lines [349*] as a transition for their relocated verses to introduce Vālin's reproaches to Rāma in verses 22–30 of the critical text.

9–11. 9cd is repeated at 2.11.1, c and d *pādas*, where Daśaratha, who has fainted, is similarly likened to the fallen Yayāti. See note on 2.11.1 and 2.5.9. The story of Yayāti is told at *MBh* 1.81.

All southern D and all S manuscripts read wholly or in part, after verse 9ab or after verse 11, three lines [354*] stating that Rāma and Lakṣmaṇa showed honor to Vālin as he lay there.

For verse 9ab, all N manuscripts read 350*: "that Vālin, lying on the ground, spattered with blood."

12. After verse 12 (or nearby), all southern D and all S manuscripts but T1,3,G1,M3 read one verse [355*] further describing Vālin's weakness.

13. "when I wasn't looking" *parāṅmukha*: Literally, "whose face was averted."

The translation supplies "with someone else."

In the *Yuddhakāṇḍa* (6.47.70), Hanumān refrains from attacking Rāvaṇa because the latter is engaged in battle with the monkey Nīla. The prohibition against attacking anyone fighting someone else is included in *ManuSm* 7.92.

After verse 13 (or 12), T1,3,G1,M1–3 read verse 22ab.

14–15. "knows when to act" *samayajñaḥ*: Literally, "knowing the proper time [for actions]" or "knowing conventional behavior."

After verse 15, all southern D, all S, and D3,11 read one verse [356*] listing the virtues proper for a king.

17. The translation supplies "of battle" and "of you."

18. "your judgment was destroyed" *vinihatātmānam*: Literally, "whose self is destroyed"; the translation follows Cg. Crā, Cm say "whose self is hidden," while Ck, Ct say "whose self is destroyed," with Ct adding "by unrighteous conduct." Cr says "by whom my body was destroyed" and takes *dharmadhvajam* to refer to Sugrīva. Both interpretations are part of his concerted effort throughout this *sarga* to avoid having pejorative epithets apply to Rāma. All other available commentators here accept these verses in context, but later Cm undertakes the same kind of reinterpretation (see note to verse 4.17.42). No further notice will be taken here of these unusual Cr interpretations.

"under a banner of righteousness" *dharmadhvajam*: Literally, "whose banner is the right." The term means "hypocrite," "imposter."

20–21. At verse 20c, the translation reads with D6,8–10,G1,M2,3 and all available commentators *avajāne*, "I insult," for the crit. *pratijāne*, "I promise," which is based on only M1,3,G3 and would presumably mean "I did not promise you [anything that I did not do]." No N manuscripts support either reading, since Ś1,Ñ1,D1,2,4,12,13, T1,3,G2 read (with assorted variants) "fight against," *pratiyodhyāmi* [*sic*], *pratiyudhyāmi* (a rare *parasmaipada*) or *pratiyotsyāmi* (future); D3,11 read "receive hostilely," *pratigṛhṇāmi*; and Ñ2,V,B,D7 have a totally different 20cd [360*]: "I have no quarrel with you, so why have you killed me?"

22. "signs" *liṅgam*: Literally, "sign." Ck, Ct identify these as the bark garments and matted locks Rāma is wearing, which should imply nonviolence.

For the order of this and the following eight verses in N manuscripts, see note 2 above. For S manuscripts, see note 13 above.

23. "free of doubts" *naṣṭasaṃśayaḥ*: Cr says this means "free of doubt about right and wrong." The compound might also mean "free of danger."

26. As Cm, Cg point out, in this verse and the following, Vālin is stating his innocence (Cm) and the absence of any legitimate grievance Rāma might have against him. Cm, Ct set out in detail the contrast between humans and monkeys, city- and forest-dwellers, etc.

27. The three causes for conquest usually listed are land, gold, and an ally. See *ManuSm* 7.206, *PañcT* 1.229 and 3.16, and Kāmandaka's *NītiSā* 10.31. But a reference to Rāma's alliance with Sugrīva would weaken Vālin's argument.

28–29. "must not be confused" *asaṃkīrṇā*: Literally,"unmixed."

"confused" *saṃkīrṇaḥ*: Literally, "mixed."

These verses are somewhat elliptical. Cg says "statemanship," *nayaḥ*, and "rewarding," *anugrahaḥ*, are the rule for good kings, while "restraint," *vinayaḥ*, (usually "modesty," but Cg takes it as "the opposite of statesmanship") and "punishment," *nigrahaḥ*, are the rule for bad kings. (But cf. verse 4.18.8.) These must be kept separate, Cg says. Ck, Ct, Cr take *vinayaḥ* in the more usual sense of "civility" (Ck, Ct) or "modesty" (Cr) and say that a king must not misapply his different functions. Ck says Rāma is accused of being "devoid" of proper kingly conduct.

"shooting . . . arrows" *śarāsana-*: Often "bow." The translation follows Ck, Ct. They explain that this implies shooting "anywhere at all," while Cr says "even at people who don't deserve killing." Cg says "you kill whomever you wish." Rāma's father's vanity as an archer brought down on Daśaratha the curse that sets in motion Rāma's exile and Daśaratha's death.

Ś1,Ñ1,D1,2,4,12,13 do not read this or the following verse.

30. "no settled judgment concerning statecraft" *nārthe buddhir avasthitā*: Cg says this probably means "covetous of other people's possessions."

32. Cg, Ck define the *parivettṛ* as "a younger brother who marries while his elder brother is unwed," with Cg citing Amara. Ct, Cr add that the offense also involves the lighting of the sacred fire.

After verse 32, all southern D and all S manuscripts read one verse [367*] naming others who go to hell: informers, misers, traitors, and those who have intercourse with their teacher's wife.

33. "forbidden" *varjitam*: Literally, "excluded." Cg, Ct, Cr say it means "not to be touched." The commentators note that this is in contrast with tigers, goats, elephants, etc., which are legitimately hunted by kshatriyas for their hides, wool, tusks, etc.

34. The list of five-clawed animals can be found in the *Vāsiṣṭha Dharmaśāstra* 14.39. In *ManuSm* 5.18, a sixth (the rhinoceros?) is added. The injunction is repeated in *MBh* 12.141.70. There is uncertainty about the exact identity of these animals. The dictionary meaning of both *śalyakaḥ*, translated as "hedgehog," and *śvāvidhaḥ* is "porcupine." Cm, Ck seem to agree in taking the second as "porcupine," but as described by Cm ("whose entire body is covered with scales [?] resembling oyster shells"), the first sounds like a scaly anteater, while Ck says it has bony excrescences of some kind. They are taken as "rhinoceros" and "porcupine" by Ct, Cr and even as "two kinds of boars" by Cg. The dictionary meaning for *godhā* (translated as "lizard") is "iguana," which is by rights an animal indigenous to the American continents.

Cg notes that the dietary restrictions apply also to *vaiśyas*, though they are not named.

After verse 34, Ñ2,V,B,D11 read one verse [369*] containing a different list of five inedible [five-toed] creatures: jackals, crocodiles, monkeys, *kinnaras* (fabulous man-horses), and humans.

35. After verse 35, all southern D, all S, and D3,11 read one verse [370*] in which Vālin acknowledges the wisdom of Tārā's advice and his own folly.

36. Kings are viewed as protectors and husbands of the earth, which is feminine.

37. "with false humility" *mithyāpraśritamānasaḥ*: Literally, "whose mind is falsely modest." The commentators say it means "whose mind is not really tranquil."

38. Extended metaphors of this type, though common in *MBh*, are rare in the critical text of *Rām*.

The translation supplies "mad."

In this verse both "laws" and "lawfulness" render *dharma*.

After verse 38, all southern D and all S manuscripts read two verses [372*] in which Vālin again asks how Rāma will defend himself in the company of good men, and criticizes him for attacking a neutral party instead of evildoers.

40. After verse 40 (T1,3,G,M1,3) or after verse 41ab (southern D and T2), all S manuscripts but M2 read three lines [375*]: "If earlier you had urged me about it, I would have brought Maithilī back to you in one day. And the evil *rākṣasa* who abducted your wife . . ."

41. The translation supplies "same outcome."

The critical text is very elliptical and the syntax awkward. Nearly half the N and S manuscripts show variants at *yad aham*, "for which I." Crā says that what Vālin means is "For the purpose of obtaining an attack on Rāvaṇa, you killed me to please Sugrīva."

"you . . . not killed" *te 'nihatam*: The translation reads with the critical text and Ck, Ct, Cr. Crā, Cm, Cg appear to divide as *te nihatam*, "to you, killed."

The commentators do not speculate on how Vālin knows what agreement Rāma has made with Sugrīva.

42. "she-mule" *aśvatarīm*: All available commentaries agree that this refers to the *vedas*, stolen by Madhu and Kaiṭabha (see verse 4.6.4). Only Cr tries to explain, by extraordinary analysis of the word, why the *vedas* are called by that name. He derives it from *aśvena tarati*, "it reaches [its proper place] by the horse [Hayagrīva 'horse-neck' = Viṣṇu]."

Cm undertakes here an exceedingly long interpretation of all the verses from 4.17.12 to the end of the *sarga*. His chief purpose, as was Cr's noted above (verse 18), is to reinterpret all of Vālin's accusations so that they become instead an expression of Vālin's recognition of Rāma's divinity.

After verse 42, Ñ2,V,B,D7 read seven and a half verses [377*] telling the story, taken from *Uttarakāṇḍa* 34, of how Vālin defeated Rāvaṇa in battle on a previous occasion.

43. Cg says the verse means that it is proper for Sugrīva to kill Vālin for the sake of the kingship, since that is natural behavior among relatives [on the father's side], but for Rāma to kill him is improper.

44. All available commentators roughly agree that verse 44ab means simply that whoever is born must die. Ct, Cr say Vālin implies that he is therefore not downcast at having to die.

"defense" *uttaram*: Literally, "response."

Verse 44cd is difficult and is not found in this form in any N manuscript. The translation follows Cg, who says "If what was achieved by you (i.e., attacking without being seen) was proper, then let a correct response about it be thought of." Ck, Ct say "If

the kingship has been obtained by you, then think of a proper answer to the question people will ask about the reason for my death." By either interpretation, Vālin is evidently challenging Rāma to defend his action.

All legible NE manuscripts have an alternate 44cd [379*]: "If what you have done is proper, let [its] virtue be reflected on." All remaining N manuscripts lack the entire verse.

45. Cg says Vālin's mouth is dry from talking so much.

Ct takes note here of Cm's effort to reinterpret the verses (see note on 4.17.42 above) and is very critical of it. Ct says Vālin does not mean to say what Cm claims he does, nor did Vālmīki intend these to be verses in praise of Rāma. He supports his argument by citing Vālin's begging Rāma's forgiveness [18.42] for his harsh words.

The meter is *upajāti*.

Sarga 18

1. Here and throughout the *sarga*, there are repeated references to *dharma*, *artha*, and *kāma*, together or separately. These are the three goals of worldly existence. *Dharma* continues to imply "righteousness," "sacred law," and/or "the acquisition of religious merit by following sacred law." *Artha*, often "wealth" or "gain," is here considered with respect to a king's "utility" or "concern," and therefore with the meaning "affairs of state" or "statecraft." *Kāma* can be reasonably translated as "pleasure," with the understanding that the reference is to sensual pleasures.

Cg says that because Vālin is "unconscious," *vicetasā*, he unknowingly spoke harshly.

Ck, Ct say Vālin's speech has only the "appearance" of being beneficial, consistent with righteousness, etc.

2–3. "censured" *adhikṣiptaḥ*: Due to his reinterpretation of Vālin's words in *sarga* 17, Cm has to explain this by saying that Vālin had spoken to Rāma "harshly," *paruṣam*, though he was praising him.

"distinguished by righteousness and statecraft" *dharmārthaguṇasaṃpannam* and "unsurpassed" *anuttamam*: To avoid direct conflict with verse 4, the translation follows all available commentators in taking these epithets as referring to what Rāma is about to say (or how he will say it). But in view of verse 1, the two terms could also be adjectives modifying Vālin.

4. "worldly conduct" *samayaṃ . . . laukikam*: Ctś thinks the reference means that Vālin and Sugrīva ought to have made "an agreement (*samaya*) on a time period of months or years fixed for each one, given that the two of them had the same wife."

"in your foolishness" *bālyāt*: Literally, "out of childishness *or* foolishness." Cg, Cr say the word means "out of ignorance."

5. "respected as teachers" *ācāryasaṃmatān*: Literally, "respected by teachers." The translation follows the suggestion of Ck editor Varadacharya.

6. The order of verses 6 through 38 varies in all N manuscripts. It is certainly true that in the crit. ed. and S recension, Rāma's justification of his own behavior is not organized in any order of ascending moral gravity.

Verse 6 is elliptical and shows many variants in both N and S manuscripts.

"This earth" *iyaṃ bhūmiḥ*: Cg says this means "the country consisting of Jambūdvīpa," i.e., the Indian subcontinent.

Ck, Ct, Cr say the Ikṣvākus were given authority to curb and reward, Ck saying the earth is theirs through the head of the family tree, Manu [Vaivasvata].

As Ctś says, this is Rāma's reply to Vālin's claim that he had done nothing wrong in Rāma's kingdom (verse 4.17.20). Ctś adds that Rāma's argument implies also that his friendship with Sugrīva makes Vālin his *jñāti* [kinsman on father's side], so Vālin's sins against Sugrīva directly concern Rāma.

Actually, in the *Ayodhyākāṇḍa*, (2.44.1), it is implied (and in the text of all southern D and S manuscripts clearly indicated) that Rāma reached the limits of the Kosala kingdom and passed beyond them.

8. The translation supplies "for action."

"humility" *vinayaḥ*: Cg here takes the word in the sense of *śikṣā*, probably "training" or "discipline."

"as prescribed in the sacred texts" *yathādṛṣṭaḥ*: Literally, "as seen." The translation follows Cm, Cg. Ck, Ct say this means "demonstrated through direct perception."

9. "With his command given for the sake of righteousness" *dharmakṛtādeśāḥ*: The translation follows Ck, Ct. Cr says "by whom his command has been executed for the sake of *dharma*." The compound might also mean "who have his command, which was made by *dharma*," that is, "rightly."

11. "Firm in our own high duty" *svadharme parame sthitāḥ*: The *svadharma* or class duty of the kshatriya is the maintenance of order through force.

12. "engrossed in the pursuit of pleasures" *kāmatantrapradhānaḥ*: Literally, "whose primary concern is dependence on pleasures." The translation follows Ck, Ct in taking this to refer to the "human pursuit," *puruṣārtha*, which is "pleasure."

14. Cg says that treating "a son like a son" means showing him "proper affection," and that one is to behave in the same way to members of the other two categories.

The translation follows Cm, Cg in taking *kāraṇam*, "cause," to mean "standard," *pramāṇam*. Cg says that if *dharma* is followed, then inevitably one will view things this way.

15. The verse is ambiguous and has been translated according to Cm and Cg's first gloss. But as Cg's second gloss suggests, the a and b *pādas* could also mean "It is impossible to know [what produces] right [and wrong] in people." Cr says "It is impossible to know the subtle *dharma* of good people." (Ck, Ct, and GPP have variants here.)

Cm, Cg interpret "self," *ātmā*, as *paramātmā*, "supreme spirit." Cg, Ct, Cr identify this *ātmā* with Rāma [= Viṣṇu], while Ck says it is the *ādibrahma*. Cf. the *puruṣa* as the heart in the *upaniṣads*. The text here refers to the upaniṣadic notion of the self or subtle body as a thumb-sized person.

17. "clearly the meaning" *vyaktatām*: Literally, "distinctness." The translation follows Cm. Ck says "the clear meaning"; Ct says "the meaning." Cm, Cg say the "statement," *vacanasya*, is verse 14, while Ck, Ct, Cr say it is verse 16.

After verse 17, Ś1,Ñ1,D1,2,4,12,13 read 34–36.

18. "live in sin" *vartasi*: With the locative case, this means "have illicit sexual relations with." The *parasmaipada* form is corrected by all available commentators to *vartase*.

19. "While [he] is alive" *dharamānasya*: All available commentators correct this form to the customary causative *dhārayataḥ*, literally, "of him bearing," and supply some word for "life." The translation follows their suggestion.

"with your daughter-in-law" *snuṣāyām*: Rumā is, in fact, Vālin's sister-in-law. However, because of the traditional construction in the Indian family of a filial relationship be-

tween an elder and younger brother, she is regarded as the equivalent of a daughter-in-law. Cf. Cr, Ct. See also Goldman 1978.

The commentators explain that Vālin's guilt results from his taking the wife [Rumā] of Sugrīva when her husband was still alive. Cm, Cg, Ct, Cr cite verse 4.54.3, where Aṅgada makes the same charge against Sugrīva, but they say Sugrīva believed Vālin was dead when he became king and married Tārā, and so was not guilty.

Cg says the stress on "living brother" shows that the monkeys' *kuladharma*, "practices peculiar to a tribe or family," allows the taking of a dead brother's wife. For a discussion of this practice, see Emeneau and van Nooten 1991.

Ck, Ct, Cr deal at some length with the question of whether the social morality applies to animals and conclude that it does, particularly for their kings (and for gods and sons of gods, add Ct, Cr). Ct, Cr also cite the example of the funeral rites performed for Jaṭāyus by Rāma (3.64.31ff.) and by Saṃpāti (4.57.32).

21. "universal custom" *lokavṛttāt*: This can also mean "conduct of ordinary people."

Ct says some people take this to suggest that the limits are the same for animals, noting that among pigeons, etc., which are kept domestically, a male fights another male who approaches his mate and punishes his mate with blows, etc.

After verse 21, all southern D and all S manuscripts read a half verse [390*]: "And I, a kshatriya of distinguished family, cannot tolerate your sin."

22. "out of lust" *kāmāt*: Ck says this reference exempts the principle of the [dead] husband's brother [being appointed] to perpetuate the family line.

24. "disciplining" *pālayan*: Literally, "ruling"; a strong sense is needed here. Cm, Cg say "seizing," "laying hold of."

"major laws" *gurudharma-*. The translation follows Ct, Cr. The term could also mean the rules [established by] the elders and would thus be synonymous with the common *sanātanadharma* such as used in verse 18.

25. Ck, Ct defend Rāma against possible charges of dishonesty in claiming that he is following Bharata's orders. Among other things, they argue that it is self-evident that the king wishes wrongdoers to be punished, even if such an order has not actually been spoken.

26. "for the sake of his wife and kingdom" *dārarājyanimittam*: Ck, Ct, Cr say the meaning is "for the sake of [recovering his] wife and kingdom." Rāma is presumed not to be concerned with recovering his own kingdom, only his wife.

The critical reading "devoted to [my] highest good" *niḥśreyasi rataḥ*, is based on only G1,2,M3, and Cg, Ck. All southern D, T2,G3, and Cm, Ct, Cr read *niḥśreyasakaraḥ*, "confers the highest good." No N manuscript shares either reading.

28. The commentators recapitulate Rāma's "reasons" as 1) the taking of your brother's wife; 2) Bharata's command; 3) my friendship with Sugrīva; and 4) my promise as a kshatriya to Sugrīva. Ct notes that any one reason would be sufficient justification, let alone all of them taken together.

29. "keeps righteousness clearly in view" *dharmaṃ evānupaśyatā*: Literally, "who sees only righteousness." There are many variants in 29cd, but in all versions the implication seems to be that in the interest of righteousness, one must see to the needs of one's friend [as Rāma is serving Sugrīva].

After verse 29, all southern D and all S manuscripts read three lines [397*] which state that two *ślokas* from Manu will be cited. Of the two *ślokas*, only the first appears in the critical text as verse 30.

30. This verse appears in *ManuSm* 8.318.

After verse 30, all southern D and all S manuscripts read another verse [398*] from *ManuSm* 8.316: "Whether by punishment or by pardon, a thief is freed from theft. But the king who doesn't punish takes on the guilt of the evil man [thief]."

31. "noble ancestor" *āryeṇa*: Literally, "Aryan" or "noble one." Cg says that here this means "paternal great-grandfather."

"inflicted" *īpsitam*: Literally, "desired." The translation follows Cm, Cg, who say the meaning is "employed." Ck, Ct say "desirable to be done" and reuse *kṛtam*, "done," to complete the sentence. Cr says "in keeping with *śāstras*" and supplies *dattam*, "given."

"mendicant" *śramaṇena*: Cm, Cg gloss this with *kṣapaṇena*, "Buddhist or Jain monk." Ck, Ct, Cr say it means *ārhatena*, usually "Jain."

Māndhātṛ was a king of the solar race. Ck, Ct say he was at the head of Rāma's family line. We have been unable to trace the incident referred to here. The Ikṣvāku dynast Māndhātṛ does, however, have at least two noteworthy connections with the subject of punishment. At *MBh* 12.122 he solicits and receives a discourse on the subject from the *rājarṣi* Vasuhoma. At *PadmaP* 6.59.28–31 he is told by the sage Aṅgiras that he must execute a *śūdra* who is (wrongfully) performing penances, which in the Kṛta Age are the exclusive prerogative of the brahmans, in order to end a disastrous drought. Māndhātṛ, however, refuses to kill an innocent man and asks for a nonviolent remedy. It is interesting that Rāma, who will execute a *śūdra* for exactly the same "sin" at *Uttarakāṇḍa sarga* 67, should here cite Māndhātṛ as an exemplar of such summary execution.

32. The verse is susceptible to more than one interpretation, yet all available commentators attribute the "sin," *pāpam*, not to the kings but to "others," *anyaiḥ*. Cm, Cg say that when kings are heedless, other people commit sins but that once the kings recover their attention, they make the sinners atone by death, etc., and the sin is thus removed. Ck, Ct, Cr say that the sins are committed by heedless people and that the king must punish to purify the evil. Ck, Ct say that in addition the perpetrator of the evil must make atonement "in keeping with the *śāstras*" (Ck) or "as stated by Manu et al." (Ct). Cr says that the king punishes ordinary people, but because he is not qualified to punish "gurus et al.," they must make atonement by "such things as reciting the Gāyatrī [sacred verse]."

After verse 32, all N manuscripts and M2 read two further verses [399*] in which Rāma tells Vālin that he has been purified of his sin by being struck with the arrow and will go "to the worlds of good men."

33. Cg says Rāma means that death alone is the atonement for "such sins as the five deadly sins," *pañcamahāpātakādi*, and that there is no alternative.

"justly" *dharmataḥ*: Cr says this means "for the protection of right"; Ct says "according to the *śāstras*." Ct adds that because Vālin's death was by way of punishment, it was irrelevant that Vālin couldn't see Rāma as he shot.

"not being arbitrary" *na vayaṃ svavaśe sthitāḥ*: Literally, "not practicing our own wish." This might also mean "we had no choice."

After verse 33, all southern D and all S manuscripts read three lines [401*] saying that a further reason [for Vālin's death] will be given and that Vālin should not feel angry, for Rāma himself feels neither anger nor remorse.

34. Ś1,Ñ1,D1,2,4,12,13 read the morally anticlimactic argument of verses 34–36 after verse 17, no doubt so as to avoid undermining the high tone of the argument.

Mankad (1965, p. 458) here gives a misplaced reference to *MBh* 12.141.70, which applies to the discussion of five-clawed animals in *Rām* 4.17.34.

36. Ct says the verse means that even when they are not seeking meat, it is the nature of kshatriyas to hunt and they do not thereby commit any grave sin.

"fought back" *pratiyudhyan*: Ck, Ct say this means "fighting against another."

"struck down in battle" *nihato yuddhe*: As Cv notes, this must either mean "in battle with someone else," or one should read *nihato 'yuddhe*, "struck down in non-battle."

Rāma here dismisses Vālin as *śākhāmṛgaḥ*, "monkey" (but literally, "branch-beast"), perhaps in keeping with the stress on human versus animal.

37. "otherwise unattainable religious merit" *durlabhasya . . . dharmasya*: Literally, "religious merit hard to attain." Cr says "unattainable by others [than kings?]." Ct says *rājānaḥ*, "kings," means "kshatriyas."

38. Mankad (1965, p. 458) cites *ManuSm* 7.8 for the godliness of kings. For a discussion of the divinity of kings in ancient India, see Pollock 1991, pp. 43–54.

"gods" *devāḥ*: Cg says this means "the eight world protectors," *astau lokapālāḥ*, an idea expressed in *ManuSm* 5.96 and 7.4–7.

Ck, Ct say kings are not to be harmed other than in battle, Ct noting that in the following verse it is shown that Vālin is not "that kind of king" [i.e., he is not a king who has to be so respected].

39. Both "righteousness" and "sacred ancestral laws" translate *dharma*.

Cg here explains why Rāma hid when he shot Vālin: If Vālin had seen him, he would have realized Rāma's power and majesty and bowed to him. At that point, Rāma would no longer have been able to kill him. Worse yet, Vālin's friend Rāvaṇa would as a consequence have come to Rāma for protection, and the purpose of the gods [Rāvaṇa's death] would be frustrated. Hence Rāma had to hide.

All legible NE manuscripts lack verse 39.

40. All legible NE manuscripts read verse 40 after 416*, which is their alternate verse for 4.18.55.

After verse 40ab, all southern D and all S manuscripts but D6, T2 read a half verse: "did not find fault with Rāma, since he had attained certainty about *dharma*."

41. Ś1,Ñ1,D1,2,4,12,13 (including all NW) lack verses 41–56 here, showing only verses 45–47 as part of their additional ten lines [345*] at 4.16.26. Throughout these verses in the critical text, the commentators tend to interpret according to the view that Vālin now recognizes Rāma's divinity.

"exalted" *prakṛṣṭe*: Cg takes this to mean "with respect to an exalted [thing]"; Ck, Ct say "[someone] who has superior knowledge"; Cm, Cr say it refers to a person, Cr specifying "in his presence."

42. The verse shows numerous variants, most of which provide some form of *uktam*, "said," "spoken." The translation supplies "spoke."

43. "you understand worldly interests and know the truth" *dṛṣṭārthatattvajñaḥ*: Cm, Cg take this to mean "a truth-knower who has seen *or* understood his own worldly interest." Ck, Ct say "who knows the truth about all things (Ck) *or* about righteousness, etc. (Ct), by direct experience." Cr says "knower of the true nature of things, that is, that are the objects of our knowledge." Monier-Williams says "knowing the true state or circumstances of the case."

"crime and punishment" *kāryakāraṇa*: Literally, "cause and effect." The translation follows Cg, Cm, Ct, Cr for the special meaning here. Ck says it means "merit or sin" and "heaven or hell."

44. "comfort" *paripālaya*: Usually "protect"; the translation follows Cm. Ck, Ct say it means "favor."

"flagrant violator" *vyatikrāntapuraskṛtam*: The translation follows Ck, Ct, Cr for the sense of "foremost among transgressors." Cm, Cg, who have variants elsewhere in the verse, say "who has done what should not be done."

Of N manuscripts, only D3,11 share the critical text (with minor variants). Ś1,Ñ1,D1,2,4,12,13 lack the verse (see note on 41 above), while the remaining N read instead 407*: "By your wisdom joined with right, teach your own righteousness to me, a forest-dweller who has indulged his desires and strayed from the right."

45. Among N manuscripts, only D3,11 read here verses 45–47, which are incorporated by the remaining N manuscripts into their passage [345*] following 4.16.26.

46. Ct says Vālin does not worry about Tārā because Sugrīva too loves her, nor about his kinsmen, who will find their livelihood serving Sugrīva.

"kinsmen" *bāndhavān*.

"of the gold arm-bands" *kanakāṅgadam*: This recurring epithet is used for its play on Aṅgada's name. Cf. note on 4.13.3.

47. Ck, Ct say the water has been used for crops, while Cr says "dried up by the sun's rays." By convention, grief is said to be "dry."

After verse 47, all southern D, all S, and D3,11 read one verse [408*] in which Vālin requests Rāma's protection for this young and only son of Tārā.

48. "Show the same high regard" *vidhatsva matim uttamām*. Ck, Ct here cite the proverb: "Hostilities come to an end with death." Rāma makes the same observation to Vibhīṣaṇa, Rāvaṇa's brother, in the *Yuddhakāṇḍa* (6.99.39).

49. The sense of the verse is not clear. Only Cr comments on the critical reading, and he gives a religious interpretation according to which Rāma is to bring about in Aṅgada and Sugrīva the same worship of himself as is found in his brothers. Cg, reading *ādhātum*, "give," for the critical reading *cintayitum*, "think," takes *vṛttiḥ* (literally "conduct") as "affection," *prītiḥ*. The translation has adopted this not-uncommon meaning.

Of the N manuscripts, only the NE show this verse, and for 49cd they read: "Rāma, please behave well toward Aṅgada and Sugrīva."

50. "think ill" *avamanyeta*: Literally, "despise." Cg says the implication is "by exiling her son."

51. It is not clear from the text if the one who can serve the kingdom is Aṅgada or Sugrīva. Any interpretation given by the commentators is distorted by the fact that after verse 51, all southern D and all S manuscripts continue with the following two verses [410*]: " 'And heaven can be gained and the earth ruled [by that one]. Though held back by Tārā, I entered into battle with my brother Sugrīva because I wished for death at your hands.' When the lord of monkeys said this, he stopped speaking."

Mankad (1965, p. 458) says that the reference to heaven in the added verses [410*] in the S recension "seems to give a divine character to Rāma." But see also note 57 below.

52. After verse 52, all southern D, all S manuscripts, and D3,11 read a half verse [411*] describing Rāma's manner of speaking, followed in D3,11,T1,3,G,M1,3 by a half verse [412*] in which Rāma tells Vālin not to be distressed.

53. The meaning of the verse is not entirely clear, but the commentators agree that it is connected with the verse that follows. Cm, Cg, Ck, Ct all suggest that Vālin is advised not to doubt that Rāma has behaved properly, and Cm, Cg add that Vālin is not to doubt his own ultimate destiny (Cm) because he is rid of his sin (Cg). All available

commentators say that the decision about proper punishment for Vālin's offense was made according to *dharma*.

"with regard to you" *bhavadviśeṣeṇa*: Perhaps "particularly concerning you" or "in contrast to you [?]." Cg says this means "by reason of your particular deed." Cm says "having particularly reflected whether your death is just or unjust" or "by reason of your particular misdeed." Ct says "because [we] know distinctions [better] compared to you." And Cr says "[we, endowed] with extreme affection for you." Ck does not gloss.

Of the N manuscripts, only D3,11 share this verse with S. Ś1,Ñ1,D1,2,4,12,13 lack it, while the remaining N read instead 414*: "You must not concern yourself about what remains [to be done ?], either for yourself, or for your friends: we have been charged [?] with carrying out what remains [to be done] according to the law." *na śeṣaṃ bhavatā cintyaṃ nātmā nāpi suhṛjjanaḥ / dharmataḥ śeṣakaraṇe pratikṣipyāmahe vayam*. This somewhat obscure verse seems to be addressing the underlying idea of the critical text.

54. "due process of justice" *kāryakāraṇa*: Literally, "cause and effect." Here (as opposed to verse 4.18.43) Cm, Cg, Ct, Cr choose to take the pair of words in their more verbal sense of "to be done" and "doing," which they then associate with "to be punished" and "punishing," and not, as before, with "punishment and crime." The implication is that Vālin and Rāma have complementary functions in the larger scheme of things, which they have now fulfilled.

Of the N manuscripts, only D3,11 share the critical text. Ś1,Ñ1,D1,2,4,12,13 lack the verse and the remaining N read 415*: "That king never perishes who, without regard for whether he be friend or foe, brings down punishment on one who should be punished and who protects one who should not be punished." Again, there appears to be similarity to the underlying idea of the critical text.

55. Of the N manuscripts, only D3,11 share the critical text. Ś1,Ñ1,D1,2,4,12,13 lack the verse and the remaining N read 416*: "By receiving this punishment, you, who had committed a sin, have gone to an auspicious, holy state. Therefore you must not grieve."

After verse 55, all southern D, all S manuscripts and D3,11 read two verses [417*] in which Rāma exhorts Vālin to accept the inevitable and assures him that Aṅgada can rely on Rāma and Sugrīva as he used to rely on his father.

56. "calm" *samāhitam*: Cg says Rāma's speech is "in the form of a reconciliation."

The translation supplies "his enemies."

The meter is *vaṃśasthavila*.

The verse is not read by Ś1,Ñ1,D1,2,4,12,13.

57. Of the N manuscripts, only D3,11 share the critical text of 57cd. Ś1,Ñ1,D1,2,4,12,13 read instead 418*: "You who are like Brahmā or great Indra [reading *pitāmahendropama* for *pitā mahendropama*], I beseech you: Forgive me now, best of kings." Ñ2,V,B,D7 read instead 419*: "Rāghava, joy of your race, you who are like a god, I beseech you to forgive me that."

Mankad (1965, p. 458, note on verse 51) remarks that this verse suggests a stage of the text when Rāma was not considered a god, since the three epithets are conventional for any king. It is not clear, however, why he singles out this verse for comment. Nowhere in the critical text of the *Kiṣkindhākāṇḍa* is there explicit reference to the divinity of Rāma. For a thorough discussion of this central issue, see Pollock 1991, pp. 15–54.

The meter is *vaṃśasthavila*.

Sarga 19

1. The reference here to Vālin's failure to reply when he has in fact just replied suggests that verses 4.18.40–57 may have been added later. The long verses 56–57 are in any case likely to be later than many of the *śloka* verses of the main narrative. See also note on 4.18.41 above.

2. The stones and trees referred to are those presumed to have been used as weapons by Sugrīva, even though in the critical text only one tree is mentioned (4.16.21).

"Pierced" *ākrāntaḥ*: The translation follows Cr.

4. Kiṣkindhā is generally understood to be a mountain cave (here *gahvara*, elsewhere *guhā*). At times, however, it is described in such a way that this designation is not plausible, since it is said to contain not only streets and trees but even mountains (see, for example, 4.32.1ff.). However it may have been viewed originally, due to later elaborations, it clearly becomes more a "hidden *or* inaccessible place," probably in a narrow valley or or mountain pass (see 4.30.16). For purposes of translation, however, the conventional term "cave" is retained.

"many-chambered mountain cave" *vividhād girigahvarāt*: Literally "from the various mountain cave." The translation follows Crā, Cm, Cg, who say *vividhāt* means "having various chambers (Cg) *or* places within (Crā, Cm)." There are variants in NE and southern D manuscripts as well as D1,G1,M2, all providing different modifiers for Tārā rather than for the cave.

8. Cr notes the use of the imperative *dravata*, "run," as in critical reading, for present indicative *dravatha*, "you run." Most commentators and V,B4,D6,T1,3,G1,2,M read *dravatha*.

"in distress" *durgatāḥ*: The commentators do not agree on the meaning here. Cg says "helpless"; Ck, "become weak-minded"; Ct, "disheveled"; and Cr, "following a wrong path."

9. "arrows" *mārgaṇaiḥ*: Cm, Cg say Tārā's reference in the plural here indicates her supposition, Cm saying she supposes that many would be needed to kill Vālin. Cr says the plural shows the renown [of the arrow].

10. "with one voice" *aviśliṣṭam*: Literally, "not disunited," which is probably in fact an adjective modifying *vacanam*, "words." Cm, Ct take it to mean "with only one form," with Ct specifying "with unanimity." Cr says "clear."

11. Cg says that a childless widow would follow her husband [to death]. Cr says the verse suggests that when a widow has a living son, it is not proper for her to follow her dead husband.

12. "shattered" *samāvidhya*: Possibly "piercing," this often mean "whirling," "brandishing," as at 4.66.1.

The commentators agree that the meaning would be that Vālin threw the rocks and trees and Rāma shot them with arrows. Ck, Ct note that the reference to many arrows is a conjecture, Ck saying that Tārā and the monkeys who were inside the city would assume there had been a full-scale battle between Vālin and Rāma.

Though it is not so indicated in the crit. app., Cg, Ck read in the d *pāda*, *rāmeṇa vinipātitaḥ*, "struck down by Rāma," a reading shared by all NE manuscripts in their alternate verse 12 [422*]: "Hurling gigantic trees, throwing huge rocks, he has been struck down by Rāma with arrows like the thunderbolts of Indra." D3,11 have an alternate 12cd: "he was struck down by an arrow like a thunderbolt, as if by Indra." The remaining N manuscripts lack all of verse 12 and the first half of verse 13, so that no

N manuscript shares the critical reading *vajreṇeva*, "as if by a thunderbolt." Cr interprets *vajreṇa* to mean "by the one who has the thunderbolt," i.e., Indra, which is the D3,11 reading. This too avoids the awkwardness of the simile in the critical text.

With all the references to multiple arrows and battles, one might be tempted to speculate on the existence of some now-lost version of the story in which Rāma and Vālin actually fought face to face. This is a highly doubtful notion. There is no evidence that Rāma's moral standing ever declined sufficiently over the centuries to permit the addition to the story of his treacherous act of shooting Vālin from cover. Even his abandonment of Sītā as added in the *Uttarakāṇḍa* has a strong moral component to it, however distasteful it may be to modern readers. But his shooting of Vālin violated basic rules of honorable conduct and could hardly have been expected to enhance Rāma's reputation. On the contrary, the evidence suggests that the treacherous act was an undeniable part of the legend which, out of respect for the "truth," had to be retained even though it was embarrassing. It is far more likely that the explanation for the inconsistent references to a "battle" between human and monkey lies in the stock phrases and patterns of epic recitation. See Intro., p. 49.

13. "had advanced" *abhidrutam*: Often "assailed." Because no attack on the monkey army has been described or alluded to, one must assume that Cm, Cg are correct in taking this word in its meaning of "hastened toward." For the rest, Cg differs slightly from Cm, taking the half verse to mean "The army, which previously went out from Kiṣkindhā, being scattered, has run back toward Kiṣkindhā." D5,8–10 have the variant *abhibhūtam*: "The army, which was overpowered, has run away." Ct says this means "as if overpowered."

15. Again the meaning is unclear and there are many variants. Crā, Cm, Cg divide as *arucitam*, "not agreeable," and construe: "Your remaining here in Kiṣkindhā is not agreeable to us, since . . ." Ck, Ct note that interpretation but take the half verse to mean "Even if staying here pleases you, still . . ." Ck, Ct say the concern is that when Rāma, Sugrīva, etc., arrive, Aṅgada, even when consecrated, cannot protect them.

In order to provide a logical connection between verse 14 and verse 15ab, the translation assumes that "here" refers to the place outside the cave Kiṣkindhā. Tārā and Aṅgada are described as exiting Kiṣkindhā at verse 4 above. The "citadels," *durgāṇi*, are Kiṣkindhā itself. But it is possible that the real justification for verse 15ab is the play on words *rucitam*, "agreeable," and *rucirānane*, "O [woman] with agreeable face."

Ñ2,V,B,D7 have an alternate verse [423*] for 15ab: "May it please you to have Aṅgada consecrated quickly. By this expedient, your best interest will be served, fair lady."

The translation supplies "hostile."

The monkeys who are speaking may be concerned that Sugrīva's triumphant arrival will prompt the return of other, unspecified members of the troop who had run afoul of Vālin.

16. "with wives" *sahabhāryāḥ*: Cg and all available commentators but Cr read *sabhāryāḥ*. Cg interprets this as "having wives in common." He then takes "destitute," *viprayuktebhyaḥ*, to mean "deprived of their own wives" and "covetous," *lubdhebhyaḥ*, to mean "desiring other wives in common." Cg says this suggests Sugrīva's future behavior [of spending all his time with Tārā, Rumā, and his other women]. Ck says the hostile monkeys are "looking for an opportunity," and Ct specifies that they are covetous "of the kingdom, etc."

Ñ2,V,B,D7 have an alternate verse 16 [424*]: "With wives and without wives, there are many defeated lords. Naturally we all are greatly afraid of our own people."

17. "who were close by" *alpāntaragatānām*: The translation follows Cm (first interpretation), Ct, Cr who understand "nearby," while Cg suggests "who had only a short opportunity for speaking." Cm's second gloss says "who in fear had gone a short distance."

19. "to the feet" *pādamūlam*: Literally, "sole of the foot." Because of the habit of touching the feet of respected persons, this is simply a respectful way of referring to someone; so Tārā is saying "I shall go to my revered husband."

21–24. As Ck points out, Vālin was "roaring," *nardantam*, in battle.

"great stag" *mṛgarājam*: Literally, "king of deer," but often "king of beasts," that is, a lion or a tiger. The commentators disagree about the identity of the animals in the simile. Crā notes the parallelism with "a hero killed by a hero" and is joined by Cm, Cg in saying "a lion is slain by a lion," even though the verse says *śārdūlena*, "by a tiger." They cite Vaijayantī to justify taking the word as "lion." Cg offers the alternative meaning "as if [a lion] were killed by a tiger" as a simile implying impossibility. Ck, Ct say a tiger is killed by a tiger, while Cr says an elephant is killed by a tiger. The translation has chosen "stag" because of the greater propriety of this reading in the context of killing for food as indicated in the verse.

Commentators also disagree about the simile (verse 24) of Suparṇa (Garuḍa) and the *caityam*, "sacred tree." The translation follows Cm, Cg, who say Garuḍa tore up a sanctuary that was a place for offerings and refer to the *BhāgP* and an attack on the serpent Kāliya. In *BhāgP* 10.17.2–5, Kāliya is said to have stolen offerings left for Garuḍa at the foot of a tree. (See also Agrawala 1970, pp. 114–15, 132–33.) Cg says the *caitya* had a bench (or covered veranda?), not a railing, and he says the snake was hidden, which in the context of the present verse suggests that in spite of his external qualities, Vālin had evil within him. In Sanskrit the image is equally good if one interprets with Ck, Ct, who say the mound is an anthill. See Irwin 1982, for a full discussion of sacred anthills. There is a convention that inside these (large) anthills there are always snakes, which Garuḍa would want to eat.

25. Here and in the next few verses, Cg argues that Tārā recognizes that Vālin is dead through his own fault, not Rāma's.

27. "bonds of death" *mṛtyudāmabhiḥ*: Literally, "death's ropes." Cg explains that this means "death's nooses," which in turn means he is almost lifeless. (Vālin speaks again in *sarga* 22.) The god of the dead, Yama, is usually portrayed with a noose in his hand.

In the critical text there is hiatus between *pādas* a and b. In variants that avoid this, Ñ1,D2,11,13,T,G2,3,M2 read "alas," *hā*, while G1,M1 have an added "indeed [?]," *hi*. Ñ2,V,B,D7 read an alternate but similar verse [429*] that also includes "alas" in the crucial spot; they then read an additional eleven lines [430*] in which Tārā laments.

28. Among N manuscripts, verse 28ab is read only by Ñ2,V,B,D7. Verse 28cd is read by no N manuscript. Ñ2,V,B,D7 read instead 431*: "and [seeing] Aṅgada and the afflicted companions, the heroic one shed tears." Ś1,Ñ1,D2,12,13 have an entire alternate verse 28 [432*], as do D3,11 [434*]. Though the words differ, and the lamenter is Tārā and not Sugrīva, the simile of the osprey remains.

Ś1,D1,3,4,11,12 continue the *sarga* with 4.20.1.

Sarga 20

1–3. There is considerable variation in N manuscripts in the verses that constitute Tārā's lamentation, not only here but also in *sargas* 22 and 23. See note 13 below.

Ś1,D1,3,4,11,12 continue the previous *sarga*.

After verse 1, all N manuscripts read sixteen additional lines (App. I, No. 10, mislabeled in crit. app. as No. 11) in which the other monkey women rush out from Kiṣkindhā to join Tārā in lamenting the death of Vālin. (D3 reads only seven of the sixteen lines.)

There is the usual play on words with Tārā's name and *tārādhipa* "lord of stars," i.e., "moon."

Crā says verse 2 should follow verse 4.20.16.

For verses 2–4, all N manuscripts but B2 read instead six lines [436*]: "Then wretched Tārā, intent on her grief, weeping, her eyes filled with tears, embraced her husband and said, 'Through your total destruction, I have been totally destroyed. Full of sorrow and grief, I shall carry on my life remembering your laughter, your bright smile, and your dear conversation. Surely this fire of grief will consume my heart.' " B2 reads the first three lines of this passage for verses 3–4.

4. "best of leaping monkeys" *plavatāṃ vara*: Literally, "best of leaping ones."

"who has done no wrong" *apurobhāgām*: The translation follows Cm, Cg, Ck. Ck offers an alternative meaning: "not censorious." There are numerous variants for this compound in the S manuscripts. No N Manuscript shares this verse.

5. Ś1,Ñ2,V,B,D2,4,7,11–13 read verses 5–6 after their additional passage [471*] following 4.23.6. Ñ1,D1 lack verses 5–7. D3 reads verse 5 after 4.23.9 but lacks verses 6–20ab.

6. By tradition, the earth is viewed as the wife of the king.

7. "living" *saṃpravartatā*: The translation follows Cv, Cg, Cr. Cm, Ct provide an alternative interpretation, *yuddham ācaratā*, "battling."

"on the path to heaven" *svargamārge*: Cm, Ct say this means "on the battlefield, which is a means to the warrior's heaven." A warrior who dies on the battlefield inevitably goes to heaven. Ct says Ck says *svargamārge* means "in heaven," but Ck, as edited by Varadacharya, does not so indicate.

Cg says the presumed existence of the other city explains why Vālin is ready to abandon Kiṣkindhā. Ct says Tārā means that if there were no other city, why would he lie there, having abandoned Kiṣkindhā?

No N manuscript has this verse.

B2,4 lack verses 7–14ab.

8. "Now" *kāle*: Literally, "in time." The translation follows Ct. Cr construes it with the relative clause, where it means "at that time."

"we" *asmābhiḥ*: Literally, "with us." This presumably refers to all of Vālin's wives. See verse 4.20.20ff. The translation supplies "enjoyed."

10. No N manuscript shares critical verse 10ab. B2,4,D3 lack verse 10 altogether; Ś1,Ñ1,D1,2,4,11–12 read instead 438*, while the remaining N manuscripts read 439*, with both groups showing corresponding adjustments to 10cd. The underlying image of the broken heart remains.

12. After verse 12, all southern D and all S manuscripts read one verse [442*] describing the *apsarases* Vālin will charm [in heaven].

13. "inexorable" *niḥsaṃśayaḥ*: Literally, "undoubted," "certain." The translation follows Ct, who says "with no uncertainty concerning any [particular] life span."

"powerless" *avaśaḥ*: Can also mean "independent," which would then refer to Vālin's previous condition.

After verse 13, GPP,D8–10 read one verse [443*] criticizing Rāma for his indifference to his own reprehensible act of killing Vālin as he did.

After verse 13, Ñ2,V2,B1,3,D7 read an additional eighty-three lines (App. I, No. 11, mislabeled No. 12 in the crit. app.) of which forty-one are included in this *sarga* and the remainder form an immediately subsequent *sarga*. These manuscripts lack verses 4.20.14–21,25 and read verses 4.20.22–24 following 484* (after 4.23.29). V1,3,B2,4 read the same eighty-three lines at the end of *sarga* 20. Ninety almost identical lines (App. I, No. 12) are read by all remaining N manuscripts as a separate *sarga* located before *sarga* 22, but it may be as well to summarize this consistent northern version here. In her grief at the loss of her husband, Tārā sees no point in living and asks to be devoured by wild beasts. She describes the hardships of widowhood, to which she prefers death. Removing her ornaments, she rolls in the dust. When she berates Sugrīva, he is too ashamed to reply. [End of *sarga* for Ñ2,V,B,D7.] Saying that a hundred sons like Aṅgada aren't equal to her husband in worth, she tells Rāma that he was wrong to kill Vālin while he was fighting someone else and that Vālin would have been able to bring Sītā back to him quickly. Tārā then invokes her power as a virtuous wife to curse Rāma. In an anticipation of the *Uttarakāṇḍa*, she curses him to lose Sītā soon after he recovers her, warning him that his wife will return into the earth. Tārā then cradles Vālin's head on her lap, and as she weeps, he slowly opens his eyes.

14. "filled with happiness" *aduḥkhopacitā*: Literally, "provided with happiness." Ct says this means "raised so that there was no sorrow." Of the twelve N manuscripts that read this verse, none shares the critical reading for 14c. Ś1,Ñ1,D1,2,4,11–13 read "who had never seen sorrow," *adṛṣṭaduḥkhā*; V1,3 read "not previously betrayed [?] by sorrow," *na duḥkhasūcitā pūrvam*; while B2,4 reads "always accustomed to happiness," *sukhānām ucitā nityam*. The editor has presumably preferred the unusual but consistent S reading (only M2 varies) to the diversity of the N manuscripts.

"helplessly" *anāthavat*: Literally, "like one without a protector," i.e., an orphan or widow.

As noted above, Ñ2,V3,B1,3,D7 lack verses 14–21.

16. After verse 16, Ś1,Ñ1,V1,3,B2,4,D1,2,4,11–13,T1,3,M1,3 read 4.20.2, after which all but the last four (S) manuscripts read one verse [444*] in which Tārā asks Vālin to raise his face from the dust and comfort his son.

17. "you are starting on your final journey" *pravāsaṃ prasthito hy asi*: Literally, "you have set out for dwelling abroad."

18. Cg, Cr say killing Vālin was a "great deed," *mahat karma*, because no one else could do it.

20. Tārā is again speaking to Vālin.

No N manuscript shares 20cd. Ś1,Ñ1,D1–4,11–13 read instead 447*: "and to these monkey women who are terrified due to their fear of Rāma." V1,3,B2,4 read instead 449*: "Look now, monkey, on these other wives." The remaining N manuscripts lack the verse.

21. The commentators disagree about the proper order and number of verses from here through verse 25. While Ñ2,V2,B1,3,D7 lack this verse, all remaining N manuscripts follow it with an additional verse [450*] introducing an "elder," *vṛddhaḥ*, who addresses all the monkey women in nine lines [451*] that closely parallel 4.21.2–5. G3 shares 450* but follows it with 4.21.2–5.

22. Cg says these words are spoken by the women.

"long journey" *cirapravāsam*: Literally, "dwelling abroad for a long time."

"with your braceleted arms worthy of a hero" *sāṅgadavīrabāho*: Literally, "you whose hero-arms have bracelets." Again, the point of the epithet is the play on words with

Aṅgada's name. Cm, Cg say "you whose powerful arms are braceleted." Ck reads as two words "you with bracelets" and "you with arms to be desired by a hero." Ct says "whose arm, a killer of heroes, has bracelets"; Cr says "whose arm, distinguished by heroism because it destroys heroes, has bracelets."

"with qualities like your own" *guṇasaṃnikṛṣṭam*: Literally, "nearby qualities." The translation follows Cm, Cg. Ck says it may also mean simply "provided with good qualities," in which Cr concurs.

The meter is *upendravajrā*.

Ñ1,D1,3,11 lack verses 22–24, while Ś1,D2,4,12,13 read them after 4.23.30, and Ñ2,V,B2,4,D7 read them after an added passage [484*] following 4.23.29. G3 and Cv read verse 25 before verse 22.

23. GPP gives this verse in brackets since Ct lacks it. The available commentaries are silent on this verse.

"fine-robed" *cāruveṣa*: Literally, "well-dressed." This could also mean "of pleasing appearance."

The meter is *upendravajrā*.

24. "prostrate myself at your feet" *vrajāmi mūrdhnā tava . . . pādau*: Literally, "I go to your feet with my head."

The meter is *upajāti*.

25. "sit fasting to death" *prāyam . . . upopaveṣṭum*: Literally, "to sit [awaiting] death [by fasting]." Cg says the extra *upa* is a filler.

The verse is lacking in Ñ2,V,B1,3,D7. In G3 and Cv, it is read before verse 22.

The meter is *upajāti*.

Jacobi (1893, pp. 107–8) cites Schlegel and Monier-Williams, who believe the absence of any reference in this *kāṇḍa* to a tradition of widow-burning is an indication of an early date (at least pre-300 B.C.) for the *Rāmāyaṇa*. But see also Goldman 1984, pp. 14ff. for further discussion of the probable date.

Sarga 21

1. Ś1,Ñ1,D1,2,4,12 lack this *sarga*, except for verses 2–5, which they read after 451* (following 4.20.21). D3,11 read the whole of *sarga* 21 (minus verses 2–5) after 451*; while all remaining N manuscripts read the same portion of the *sarga* after *sarga* 23.

Again, there is wordplay on Tārā and "star" *tārā*.

2. Ñ2,V,B,D3,7,11,13 lack verses 2–5 altogether.

It should also be noted here that of those N manuscripts that do read this *sarga* (in some other location), all but D3,11 show alternate verses for 6, 8, 9, and 11.

Though the meaning can be understood with reasonable certainty, verse 2 is syntactically very awkward. All available commentators add or subtract words in order to make sense here, and the translation supplies "end."

"unfailingly" *avyagraḥ*: Literally, "steady," "undiverted," "undisturbed," which Cg takes as "intent" and Ck, Ct as "calm."

The translation takes *hetukam* as "produced as" rather than the usual "produced by." This troublesome word is lacking in the N version [451*], where a somewhat redundant "one's own," *ātmanaḥ*, is found instead: "Recognizing the fruit of one's own actions, which depend on one's own virtues or faults, one who dies calmly [unfailingly?] obtains all good or evil fruit."

Cg says Vālin's death is the result of his own [former] actions, and that Sugrīva was merely the efficient or instrumental cause (*nimittam*).

3. "no more than a bubble" *budbudopame*: Literally, "like a bubble." Cg says that the body is as transitory as a bubble in water.

Mankad (1965, p. 459) notes the similarity of the verse with the *BhagGī* 2.11.

4. "the proper things to do for him" *vidheyāni samarthāny asya*: The translation follows Cm, Cg, Cr. Ck, Ct take the phrase to refer to Vālin, not Aṅgada, and say it means "rites to be performed for him [once he is dead]."

5. "auspicious" *śubham* and "worldly" *aihalaukikam*: Cm, Cg say these two terms mean respectively "funeral obsequies" and "weeping, etc." Ck, Ct say the first means "what will bring happiness in the next world." Ct says that the weeping does not accomplish what is beneficial for the dead person.

6. Cg says that because Vālin supported many of his own people, he will enjoy the fruit of this good behavior and is thus not to be grieved over.

In the alternate N version [453*], Vālin is described as being obeyed by monkeys rather than sustaining them, and as writhing on the ground rather than reaching his end.

7. "saw things rightly" *nyāyadṛṣṭārthaḥ*: Ck, Ct say this means "who understood kingly duties according to the *śāstras* on political ethics."

"those who conquer through righteousness" *dharmajitām*: Ck, Ct say this means "kings." The phrase might also be read as "realm won through righteousness."

Mankad (1965, p. 459) notes the identity of verse 7d with *BhagGī* 2.26d.

8. The alternate verse read by Ñ2,V,B,D7,13 [454]* says only: "Illustrious woman, you must think of us, Aṅgada, his paternal uncle, and the monkeys, including the apes and langurs."

9. "direct" *preraya*: Literally, "urge on." The meaning may be either "turn away [from grief]" (Cm), or "urge [them to do what must be done subsequently]" (Ck, Ct). The "two" are assumed to be Sugrīva and Aṅgada.

"supported" *parigṛhītaḥ*: Literally, "embraced."

For verse 9, Ñ2,V,B,D7,13 have an alternate verse [455*]: "Proud woman, you will give up this torment of grief when Aṅgada, depending on you, rules all the monkeys."

10. "there is" *dṛṣṭā*: Literally, "is seen," which Cm, Cg gloss with *labdhaḥ*, "is obtained."

Cm, Cg say the male offspring is needed for the funeral rites. Ct says "what a male offspring is seen as being useful for in the *śāstras*."

"male offspring" *saṃtatiḥ*: Literally, "continuance." The translation follows Cm, Cg who gloss with *samtānaḥ*.

"That is the proper decision for this time" *eṣa kālasya niścayaḥ*: Literally, "this is the decision of the time." The translation follows Cm, Cg, Ck, Ct. Cv says it means "This is the decision of Time," in the sense that "Time makes everything die."

11. "must be purified by cremation" *saṃskāryaḥ*: Literally, "to be purified," "to be hallowed *or* consecrated."

No commentator speculates on why Hanumān repeatedly suggests immediate ascent to the throne for Aṅgada when he must know that Sugrīva will be consecrated according to his expectations.

For verse 11, Ñ2,V,B,D7,13 have an alternate verse [456*]: "The highest decision has been resolved upon, namely, that when Aṅgada has honored heroic Vālin, he must be installed in the kingship of the monkeys."

13. "embrace the body" *gātrasaṃśleṣaṇam*: Literally, "clasping the limbs." This implies dying with her husband.

Cg, Cr point out that in this elliptical verse Tārā is weighing the one hundred hypothetical sons against her dead husband. The translation supplies "even if I had" as an interpretation of *ekataḥ*, "on the one hand."

Very similar, though not identical, verses are found in each of the N alternate or additional *sargas* of App. I, No. 11 and No. 12 (see note on 4.20.13 above).

Ck, Ct say her decision to follow her dead husband is due to the bliss she will attain in the next world.

14. Cg says Tārā means she is incapable of performing Vālin's purification and cannot have Aṅgada consecrated as king, as suggested by Hanumān.

"at hand" *anantaraḥ*: Literally, "contiguous." The translation follows Cm, Ck. Ct, Cr take it to mean "capable," *samarthaḥ*. For "of the king of the monkeys," *harirājasya*, D5,7–10,13,T1,G1,3,M2, and Ct read "of the kingship of the monkeys," *harirājyasya*, so Ct says Tārā is not capable of the kingship because she is a woman.

15. "idea" *buddhiḥ*: Ck, Ct say this refers to Tārā's arranging Aṅgada's consecration. Cm says it means "the desire for Aṅgada [as king?] which must be forgotten." Curiously, Cr says the "idea" that should not be conveyed to Aṅgada is that either mother or father (which includes also the father's brother) is the only [important] relative. Instead, one should convey that the father's brother is also an [important] relative. Hostility toward him will only bring about Aṅgada's destruction.

"true kinsman" *bandhuḥ*: Literally, "kinsman," or "friend." As Ct says, what is meant is the kinsman who has the authority to confer happiness.

"father" *pitā*: Cm, Cg, Ct say that here the word means Sugrīva.

16. "killed while facing his enemy" *abhimukhahata*: Literally, "killed facing." The translation follows Cg. Ck says *abhimukha* means "before my eyes," while Cr says "in front of."

Taken with the reference to "warrior," *vīra*, Tārā's use of *śayanam*, "bed," evokes the term *vīraśayanam*, which implies "battlefield."

The meter is *aparavaktra*.

Sarga 22

1. Before *sarga* 22, Ś1,Ñ1,D1,2,4,12,13 read the ninety lines of App. I, No. 12 (see note on 4.20.13 above), followed by 4.17.2–8, 22–26, 30, and 27; and then by 4.18.6–14, 20–29 and 33. D3,11 also read App. I, No. 12, but D3 follows this with a different assortment of fifteen verses from *sarga* 17 and nineteen verses from *sarga* 18, twenty-three of which it reads also in the crit. ed. locations.

The translation supplies "Vālin" from verse 2.

Crā, Cm, Cg, Cr say that though the present *sarga* shows Vālin still alive, it was not improper for Hanumān to tell Tārā that funeral rites had to be performed, because Vālin will certainly die from being wounded by Rāma's unfailing arrow.

3. "because of my sin" *kilbiṣāt*: The translation follows Cm, Cg, Cr in taking this to imply Vālin's fault in exiling Sugrīva and taking his wife. Ck, Ct construe: "Because of my sin in a previous life, an inevitable confusion of mind carried me away; so you must not think me guilty." Ck, Ct say the mental confusion was hostility toward his brother.

4. "turned out quite otherwise" *jātam anyathā*: Could also mean "turned out wrong *or* badly."

Ck, Ct say the verse means: "Enjoyment of kingship and customary brotherly friendship were not ordained for us both at the same time by our *karma*, and so that happiness and friendship were destroyed." D6,G1,3,M1,3, and Crā, Cm, Cg show the variant "otherwise, my child" *tāta anyathā* at the end of verse 4d and interpret this to mean "therefore this [which was decided by fate] could not be otherwise." The translation essentially agrees with Cr.

5. Ck, Ct note the lack of an *ātmanepada* ending on *pratipadya*, "receive."

Ct, Cr explain why the younger brother and not the son is to succeed Vālin as king. Ct says Aṅgada is too young to be able to protect the kingdom, but as heir apparent he will succeed Sugrīva instead of Sugrīva's sons. Cr says Sugrīva is not assuming the kingship now for the first time but rather resuming the throne he legitimately took before when Vālin had no son and was presumed dead.

6. "reputation . . . beyond reproach" *agarhitaṃ yaśaḥ*: Cv, Crā, Cm, Cg, Ck say Vālin's fame is his reputation as being invincible. Because Rāma has killed him with a single arrow, the reputation is destroyed. Ct notes this interpretation but says another is: "I shall gain blameless fame as having been killed by divine Rāma who was concealed."

7. "Since I am in this condition" *asyām . . . avasthāyām*: Literally, "in this condition." As Cg, Ck, Ct, Cr note, this means "in the ultimate [= dying] state." His words on his deathbed would bind Sugrīva, even though he earlier wronged him.

8–9. Though it is quite possible to take verses 8 and 9 separately, the translation follows Cg, Ck in construing the two verses together, thereby using *paśya*, literally "see," to mean both "here he is" and "look upon him [as if he were your own]." The translation further divides the two sentences into four to simplify the constructions.

"flesh and blood" *aurasam*: Literally, "from one's breast," i.e., "produced by oneself" or "legitimate."

"so that . . . he will not be otherwise deprived" *ahīnārtham*: As Ck, Ct, Cr note, this is adverbial. Ck, Ct say it means "in such a way that all his worldly needs are not diminished." Ct says this implies that Aṅgada should receive the kingship after Sugrīva.

10. "dangers" *bhayeṣu*: Cg says these include fear of banishment from his position because he is the son of an enemy. Aṅgada voices such fears at 4.54.8ff.

11. As Ck, Ct note, the reference to killing *rākṣasas* means "when the occasion arises to repay Rāma's favor."

12. "worthy deeds" *anurūpāṇi karmāṇi*: Ct, Cr say this means that they would benefit Vālin (Ct) or be like Vālin's own deeds (Cr).

13. Ck, Ct say Tārā's ability to decide both about how to get what is desired (Ck) or very difficult things (Ct) and about what has to be done at times of calamity qualifies her for decisions about both this world and the next.

14. Ck, Ct see here the suggestion that it will be proper for Sugrīva to take Tārā as his wife once Vālin is dead, Ck saying "because these are animals," Ct saying "because Sugrīva is her husband's brother." Ct adds that Tārā will inevitably marry again "because she is not from any of the first three castes, and because she is young."

15. Ck, Ct, Cr note that the "unrighteousness," *adharmaḥ*, would be a false promise. Ck, Ct say the practical (versus the moral) consequence would be that Rāma would kill Sugrīva, as he killed Vālin, for a breach of *dharma*.

16. Śrī is the goddess of royal majesty, fortune, beauty, etc. Ck, Ct say she is here *jayaśrīḥ*, "goddess of victory," because victory always resided in the necklace through

Indra's favor (see note on 4.11.37 above). Cr says "victory, etc.," presumably because at 4.17.5 the necklace is said to sustain Vālin's life, power, and majesty. These commentators say Śrī would flee the [polluting] contact with the corpse. Cg says simply that Sugrīva should take the necklace while Vālin still lives.

After verse 16, all N manuscripts read App. I, No. 13 (mislabeled 14 in crit. app.), which contains ten verses in which Vālin addresses Rāma, asking him to look after Aṅgada, and then offering the gold garland to Lakṣmaṇa so that he or Rāma can give it to Sugrīva.

17. As the commentators note, Sugrīva was presumably first pleased at Vālin's death, but now he feels sorrow as his brother displays friendliness.

"like the moon swallowed up by Rāhu" *grahagrasta ivoḍurāṭ*: Literally, "like the ruler of stars swallowed by a planet." All available commentators agree that here *graha* means Rāhu, the demon who causes eclipses by swallowing the sun or moon.

All N manuscripts have various alternate verses for 17–18. Ś1,Ñ1,D1–4,11–13 read six lines [462*] (D3 shows only lines 5–6); while Ñ2,V,B,D7 substitute nine lines [463*]. These passages elaborate on the transfer of the gold garland to Sugrīva, and both end with a half verse resembling 18cd, though differing slightly from it and from each other. The critical reading of 18d is therefore underlined.

18. "Sobered" *śāntaḥ*: Literally, "calmed." Cg, Ck, Ct say this means "his hostility gone."

"carefully" *atandritaḥ*: Literally, "unwearied."

19. "prepared" *saṃsiddhaḥ*: Literally, "fully accomplished," which Cm, Cg, Ct, Cr take as "having decided [to die]."

20. "Be attentive to" *bhajasva*: Often this means "practice"; Cg, Ck, Ct say it means "understand," with Cg further glossing as "discriminate." Cr says "reflect on."

"time and place" *deśakālau*: As Cg, Ck, Ct note, this means "the actions appropriate to each time and place."

21. The syntax is somewhat awkward.

Ck, Ct say Vālin is here implying "Serve him!"

22. "associate" *gaccheḥ*: Literally, "go." The same verbal root is repeated in "associates of his adversaries" *asyāmitrair gatam*: Literally, "[one] gone" or "connected with his adversaries." The translation generally follows Cm, Cg, though Cg takes *gatam* with the strong meaning "won" or "acquired," so that the person is "his adversaries' friend." Ck, Ct, Cr take it to mean *saṃgatam*, "association," which Ct takes as "friendship." So for them the verse means "Don't become a friend of his adversaries [non-friends] or of his enemies."

No N manuscript shares the entire verse 22. Ś1,Ñ2,V,B,D2,4,7,12,13 read instead 464*: "Do not side with his foes; consort with others he likes. My son, learn the intentions of your master and serve his interests." Ñ1,D3,11 substitute the first line of 464* for 22ab. D1 lacks the verse altogether.

23. "observe moderation" *antaradṛg bhava*: Cm, Cg say this means "keep to a middle course." Ck, Ct say "keep to a middle path" and cite a proverb: "One should approach [only] moderately near to kings, fires, *gurus*, and women, for excessive proximity leads to destruction, while excessive distance gets no results." With only slight variation, the proverb appears in Sternbach 1967 (vol. 2, part 2, p. 20, maxim 32).

24. After verse 24, all southern D and all S manuscripts read thirteen lines [465*] in which the monkeys lament the death of their king and recall a fifteen-year-long battle he won against a *gandharva* named Golabha.

25. Ck says *vanecarāḥ*, "forest-dwelling," modifies *plavaṃgamāḥ*, "monkeys." However, the present monkeys are presumably mostly city-dwellers.

"happiness" *śarma*: The word may also have its older sense, "protection."

"full of lions" *siṃhayute*: Literally, "endowed with lions." Cg says it is one lion "in the form of Rāma."

The meter of both verse 25 and verse 26 is *vaṃśasthavila*.

Sarga 23

1. "gone from this world" *lokāc cyutam*: Literally, "fallen from the world." Cm, Cg say this means "gone to the other world" (Cm) or "to heaven" (Cg). Cm adds that it may mean "separated from his relations."

2. All N manuscripts but D3,11 have an alternate 2cd [466*]: "Killed alone in battle, you are putting an end to my life."

3. After verse 3, all southern D but D5 and all S manuscripts add a half verse [468*]: "Ah, fate has come under Sugrīva's power."

4. "seek protection from you, mighty one" *tvāṃ balinaṃ paryupāsate*: Tārā in her grief speaks to Vālin as if he were still powerful and capable of offering protection. But D3,11, and Cg, Ck have the variant *balinaḥ*, "powerful," as nominative plural, so that it is the "leaders of the apes and monkeys" who are "mighty" and not Vālin; while all other N manuscripts read instead *bahavaḥ*, "many," similarly nominative plural.

6. "hero's bed" *śūraśayanam*: The battlefield.

All N manuscripts have an alternate 6cd [471*]: "which you spoke of in my presence, ill-fated as I am." This is followed in all N manuscripts but Ñ1,D1,3 by 4.20.5–6.

7. "proud" *mānada*: Literally, "honor-giver." This is a term often used to address a lover, etc. See also verses 4.23.23,29; but note as well 4.12.2 where, in most S manuscripts, the adjective is applied to Rāma as he is about to shoot the *sāla* trees.

"impeccable courage" *viśuddhasattva*: Cg says it results from never fighting treacherously, perhaps a hidden reproach to Rāma?

9. "pride" *mānaḥ*: Can also mean "position of respect." Ck, Ct, Cm say it is a result of being his (the king's) wife.

"happiness" *gatiḥ*: Literally, "going," etc. The translation follows Cg. Ck, Ct say "attainment of happiness." Crā, Cm say it is "proper obedience to husband."

10. "made of stone" *aśmasāramayam*: Literally, "made of essence of stone." It often means "made of iron."

13. "with a crimson cover" *kṛmirāgaparistome*: Literally, "having a coverlet [dyed] red with lac." The translation follows Cv, Crā, the first gloss of Cm and Cr, and the second gloss of Ct, all of whom (except Cr) cite Utpalamālā as an authority. Since *kṛmi* means "insect" as well as "lac" (red dye derived from certain insects), Cg, Ck, the first gloss of Ct, Cm, and the second gloss of Cr say "red, the color of an *indragopa* (ladybug)." The red dye cochineal comes from such insects. The word "crimson" is cognate with *kṛmi*.

14. Ck, Ct say she cannot embrace him because her arms are weak from grief. Ct adds the impediments posed by blood and dust and by the arrow in his body (cf. verse 16).

16. "keeps me" *vāryāmi*: Literally, "I am prevented." All available commentators note the irregular form and interpret as *vāritāsmi* or *vārye*. No N manuscript has the half verse in which the word occurs: Ñ2,V,B,D7 lack 15cd–16, while the remaining N manuscripts lack 16cd.

18. "sunbeam" *raśmir dinakarāt*: Literally, "ray from the sun." All available commentators note the unusual use of the ablative. No N manuscript shares the half verse in which the word occurs. Ś1,Ñ1,D1–3,11–13 have an alternate 18cd [476*]: "like that of [the star] Marīci when the sun has set." The remaining N manuscripts read instead 477*: "like that of the flashing lightning covered by the downpour of rain."

Ct says the image (of the crit. ed.) evokes the redness of blood.

20. "bathed" *siṣeca*: Literally, "sprinkled."

21. No N manuscript shares 21ab. Ñ1,D1,12 lack the half verse, while the remaining N read 479*: "Having seen her fallen lord rolling on the ground . . ."

22. "caused by" *saṃprasaktasya*: Literally, "attached to." Cm, Ck, Ct say "obtained."

"evil deed" *pāpakarmaṇā*: Ck, Ct, Cr say this was some "previous sin" committed in an earlier life. It could also be Vālin's or Sugrīva's hostile behavior.

23. No N manuscript shares 23ab. Ś1,D4,11 lack it altogether, and all legible remaining N read instead 480*: "Though he does not recognize you, [salute him who] is being led to Yama's dwelling."

24. The words "Tārā continued" have been added.

25. Tārā resumes speaking here.

27. "concluding bath" *avabhṛthe*: Literally, "purification or ablution of the sacrificer after a sacrifice." As his wife, Tārā would participate in the ritual ablutions before and after her husband's sacrifices.

Cg says this is a *vyastarūpaka*, by which he must mean something like "complex metaphor," for which the more usual term is *samastavastuviṣaya* (see Gerow 1971, p. 257). A *vyastarūpaka* should be an *asamastarūpaka* in which the subject and object of identification are expressed as grammatically independent (non-compounded) words, which is not the case in this verse. Perhaps by *vyasta*, "separated," Cg means "multiplied," a meaning offered by Macdonell (1929).

28. Ck, Ct say that Tārā either did not see, or in her grief has forgotten that she saw, Vālin give the necklace to Sugrīva. Cr says she is asking why he did.

No available commentator explains the reference to Indra's satisfaction with Vālin in battle.

29. "royal Śrī" *rājasrīḥ*: She is the goddess of royal majesty and fortune. See note on 4.22.16 above.

"king of mountains" *śailarājam*: Cm, Cg, Cr identify this as Meru, which is thought always to receive the sun's rays. Ct says it is the western or sunset mountain.

30. Śrī is again a personification here, this time the goddess of fortune. She accompanies Vālin, who leaves Tārā.

The meter is *vaṃśasthavila*.

After *sarga* 23, all southern D, all S, and D7 (lines 1–4 and 47–50 only) add a whole *sarga* of one hundred seventy-two lines (App. I, No. 14, mislabeled in crit. app. as No. 15), consisting almost entirely of long verses. In it, grief-stricken Sugrīva asks Rāma's permission to burn himself to death, and Tārā asks Rāma to kill her so that she may join Vālin. Rāma encourages her to accept what has been ordained by the creator. One of her statements includes a reference to Rāma's divine attributes (lines 121–22).

Sarga 24

It is somewhat unusual that this *sarga* begins with no reference to Tārā, whose lamenting closed the last *sarga* in the critical and N versions. These passages of lament and religious philosophy were undoubtedly expanded, if not added altogether, over the centuries.

All legible southern D and all S manuscripts have an alternate verse [486*]: "In order to comfort Sugrīva, Tārā, and Aṅgada, Kākutstha and Lakṣmaṇa, who shared their grief, said this."

2. "next for him" *atrānantaram*: Literally, "here *or* now, afterward." Cg takes this as "for him after death" and Cr takes it as "now, after his death." The half verse in which these words appear is not shared by the only N manuscripts that have this verse (Ñ2,V,B,D7). They read instead 487*: "Let Tārā and her son now live relying on you."

Ś,Ñ1,D1–4,11–13 (including all NW and W manuscripts) lack verses 2–12, so that Rāma, without discussing Time, immediately instructs Sugrīva about funeral arrangements. Mankad notes (1965, p. 459) that these verses "reflect popular philosophical ideas about death." Such terms as *niyatiḥ*, "destiny," *kālaḥ*, "Time" or "death," and *svabhāvaḥ*, "nature," are virtually interchangeable here, as is pointed out by some commentators: each of the terms conveys the idea of inexorable Time accompanied by death. The commentators present extensive glosses to advance sectarian points of view, but the actual words of the text do not appear to support such interpretations.

3. The verse is elliptical.

"Worldly practice" *lokavṛttam*: Cg, Ck, and Ct's first gloss agree that this refers to "shedding tears," *bāṣpamokṣaṇam*. We follow Crā, Cm, and Ct's second gloss in taking the latter with *kṛtam*, literally "done," to give the idiomatic sense "Enough of shedding tears!" a sense to which Ck strongly objects on the grounds that the word, to have idiomatic sense, must be in the instrumental. The other commentators are not troubled by this. There is no N manuscript support for the half verse in which these words appear, since Ñ2,V,B,D7 read instead 489*: "Grief has followed naturally, and you (singular) have shed tears." The remaining N manuscripts lack the verse.

"religious rite" *karma*: Literally, "action." The translation follows Crā, Cm.

4. "Fate" *niyatiḥ*: Can also mean "destiny," "fixed order," etc. All available commentators agree that the word is synonymous with *kālaḥ*, "Time, Fate" which occurs in verses 5–8. Cg, Ct claim that these terms mean *īśvaraḥ*, "the Lord."

5. "No one is truly in control of any actions" *na kartā kasyacit*: Literally, "There is no doer of anything." The verse appears to convey a fatalist philosophy according to which no one is independent of Time, the framework within which all activity is contained. There are hymns to *kāla* as a primordial power in the *AV* 19.53, 54 which have much the same tone. See also Pollock 1986, pp. 33ff.

"final resort" *parāyaṇam*.

"inherent nature" *svabhāve*: The commentators take this, too, to be synonymous with "destiny" or "Time," *kāla*. Cg, Ct again make a theistic interpretation, with Ct citing the *Sūtasaṃhitā* of the *SkandP* 1.11.22ff.

"their" *tasya*: The plural is used to render the singular of the people since the referent is the masculine noun *lokasya*. In contrast to Cm, Cg, who say this means "of mankind," Ck, Ct say "of inherent nature."

Mankad (1965, p. 459) notes a parallel with the *BhagGī* 5.14.

6. Cm says that the verse means that fate or Time, *kāla*, in a macrocosmic sense (*mahākālaḥ*), does not violate delimited time (days, months, etc.). Cg, Ck, Ct again take fate or Time to be God by one name or the other.

"Fate is inevitable" *na kālaḥ parihīyate*: This can also mean "Fate cannot be disregarded."

"inherent nature" *svabhāvam*: Again, synonymous with "fate" or "Time."

As Cm notes, the verse suggests that because fate itself avoids transgressing its own decrees, others are even less able to transgress them.

7. The verse is very elliptical.

"to combat it" *hetuḥ*: Literally, "cause" or "means." The translation generally follows Cm, Cg who gloss it as "means of subjugating it."

"prevail over it" *parākramaḥ*: Literally, "prowess," as a simple noun.

"It is the prime mover" *kāraṇam*: Literally, "cause." The translation again follows Cm, Cg, who say this is fate itself (which for Cg is also *īśvara*, "the lord") as the cause of everything.

"no one" *ātmanaḥ*: Literally, "self." The commentators take this to mean "individual spirit" (Cg, Ck, Ct) or "person" (Cm).

Pāda d might also mean "It has no cause; it is subject [only] to itself." The translation supplies "it is" as well as "and."

"kinship" *bandhutvam*, and "relations," *jñāti*.

8. The translation supplies "in everything."

"should recognize . . . the unfolding of fate" *kālapariṇāmo draṣṭavyaḥ*: Literally, "the transformation *or* result of fate must be seen." This might also mean "The developments of Time must be heeded," in which case the last two *pādas* could mean "Religious merit, wealth, and pleasure are accomplished in proper succession." This would be particularly compatible with the following two verses. Cm says that what is meant in the last two *pādas* is the specific time of day, and that one must not transgress the time at which an action [or religious rite] is to be performed. Cg, Ck, Ct say that it is God who distributes religious merit, etc., with Ck, Ct saying he does this in conformity with the deeds that people have done.

9. The translation generally follows Cm, Cg, who say Vālin's "own true nature," *svāṃ prakṛtim*, is his nature "purified by atonement due to death by Rāma's arrow." They say the "purified . . . fruit of his actions," *kriyāphalaṃ . . . pavitram*, means "heaven."

Ck, Ct, sharing a variant in 9c with D5,8–10,G1,3,M1,2 (= eight out of fourteen S), and Cv, Crā, say Vālin obtained pure enjoyment (glossing *kriyāphalam*) here on earth due to his sovereignty, conciliation, and strategy. Ct says the verse suggests that he has gone to *candraloka*, "the world of the moon."

Cr says Vālin's "own true nature" was "unsteadiness," *cāñcalyam*, which led him to unrighteousness, and so he obtained the fruit of his actions in the form of death at Rāma's hands. He further interprets that in spite of that, Vālin has gone to the world of the good due to contact with Rāma's arrow.

10. The translation supplies "in battle," because that death assures a warrior of heaven. The fact that he was fighting one enemy and was killed by another would presumably not affect that outcome.

"his own duty" *svadharmasya*: Ck says this means *rājadharmasya*, "king's duty." Cg says Vālin earned heaven both by performing prescribed duties and by performing his warrior's duty.

11. "duties at hand" *prāptakālam*: Literally, "what is opportune." Cr specifies that this means "rites for the dead, etc.," *pramītakriyādi*.

13. Cg, Ck, Cr construe verse 13cd with verse 14, thereby avoiding the need to supply a verb in verse 13. The translation supplies "arrange."

15. "foolish" *bāliśabuddhiḥ*: Literally, "foolish-minded." Cr alone comments on this, saying it means "undiscriminating." Lakṣmaṇa may be advising Sugrīva to make peace with Aṅgada for the good of the city.

16. "whatever else is immediately required" *yac cātra samanantaram*: Cg says this means "what is to be brought after death."

17. Ck, Ct identify Tāra (masculine versus Tārā, feminine) as a minister of Sugrīva. He was referred to as one of Sugrīva's companions in exile in verse 4.13.4.

The second half of the verse is identical with line 45 of 123*, which is the alternate *sarga* 4 found in D3,11. There Sugrīva is instructing Hanumān. The formulaic last *pāda* recurs at 4.7.17, when Rāma is speaking to Sugrīva.

18. Ck says the fitness of the bier-bearers depends on their being qualified to participate in offerings for their dead relative. He also says the "bearing away" (referred to in the verb *nirhariṣyanti*), means the burning of the deceased. Cg, Ct, Cr say it is literally carrying the corpse to the cremation grounds.

19. "remained standing" *tasthau*: Cr says this means "became silent."

20. "cave" *guhām*: As Cg notes, this refers to Kiṣkindhā.

21. After verse 21, all southern D and all S manuscripts read six verses [492*] describing the elaborate bier decorated with figures of birds, trees, etc., and covered with flowers and garlands.

22. Cg notes the irregular *ātmanepada* ending on *āropayata*, "he placed."

23–24. "funeral rites" *aurdhvadehikam*.

Compare what follows with Daśaratha's cremation at 2.70.10–2.71.5 and 2.71.24–25. For a discussion of funeral rites, see Sharma 1971, pp. 160–63.

"noble" *āryasya*: Literally, "aryan." Cg says this means "elder," *jyeṣṭhasya*. As Sugrīva's elder brother, Vālin would merit this title.

25. Ś1,Ñ1,D1,2,4,12,13 lack 25ab, and with it the reference to the scattering of jewels.

26. "extraordinary pomp" *ṛddhiviśesāḥ*: Literally, "particular abundances," which means "kinds of grandeur."

"human": this word is added for *rājñām*, literally, "king."

The syntax is awkward, and so after verse 26ab, all southern D and G2,3,M1 include a repetitious half verse [497*] to provide an instrumental plural pronoun to construe with the preceding plural subject. The problem does not occur in Ś1,D1–4,11–13, which have an alternate 26ab [496*] expressed entirely in the singular.

27. Ś1,Ñ2,D1,2,4,6,11–13,T,M, and Crā read *tārāprabhṛtayaḥ*, "Tārā et al.," not "Tāra."

"kinsman" *-bāndhavāḥ*.

After verse 27, all southern D and all S manuscripts read one verse [498*] describing the monkey women as crying out, "O hero! O hero!"

30. "solitary" *vivikte*: Cm, citing Amara, says this means "purified."

"entirely surrounded by water" *jalasaṃvṛte*: We follow Ct. Cr says this may also mean "near the water."

32. After verse 32, all N manuscripts read a half verse [499*]: "You who are fond of your son, here is your beloved Aṅgada." D5,8–10,T,G2,3,M1,3 read instead a whole verse [500*] in which Tārā addresses Vālin with numerous epithets.

36. For 36cd, all N manuscripts have an alternate half verse [502*]: "Why do you not show jealousy toward Sugrīva?"

39. Cg, Cr note the irregular *vilapatīm*, "lamenting," for *vilapantīm*.

40. "distraught" *abhihatendriyaḥ*: Literally, "whose senses were afflicted."

41. "Beside himself with sorrow" *vyākulendriyaḥ*: Literally, "whose senses were agitated."

"reverently circled" *apasavyaṃ cakāra*: Literally, "went not-to-the-left-side." (The term can also refer to the position of the sacred thread on the right shoulder during funeral rites, but this seems less appropriate for the monkey Aṅgada.) Cg alone says this means "counterclockwise," *apradakṣiṇam*. At Daśaratha's cremation, the priests go counterclockwise (2.70.20).

As Ck notes, it is in fact the fire [consuming his father's body] that Aṅgada circles.

42. Ck says the monkeys cremated Vālin "in keeping with the ritual prescriptions," *saṃskṛtya . . . vidhipūrvam*, because all the monkeys were a partial incarnation of gods and therefore automatically knew the *vedas*; because Vālin had acted as a great king; and because he deserved a "vedic cremation," *śrautasaṃskāra*, since he had always performed the "various morning and evening acts of worship," *vicitrasaṃdhyāvandanādi*.

Ct says the funeral was "in keeping with the rules proper to animals who know the *vedas*," but that some say it was "by the sacred rules of the fire sacrifice," *agnihotravidhinā*.

After verse 44, Cg notes that though animals have no right to a funeral by vedic rites, Vālin's worthiness to receive a proper cremation results from his being a part-god who has studied the *vedas* and has merely taken on the form of an animal.

43. Cg notes that Tārā's participation in the water-offering rites is the "particular practice of that family," *kulācāraḥ*.

For verses 43–44, all N manuscripts have an alternate text [503*]: "Then all who had made the water offerings, their garments wet, went to see Rāghava and Lakṣmaṇa. All of them and Sugrīva and Aṅgada stood with their palms cupped in reverence, relating the marvelous things Vālin had done in the past." Ś1,D1,2,4,11–13 read all four lines, Ñ1 reads lines 1–3, and the remaining N read lines 1–2 only.

44. After verse 44, all southern D and all S manuscripts read one long verse [504*] that repeats that Vālin, who had been killed by Rāma's arrow, was cremated by Sugrīva who then went to Rāma and Lakṣmaṇa.

Sarga 25

1. Sugrīva's garments are presumably wet from the water-offerings, or perhaps from ritual bathing after Vālin's funeral, which ought to follow some days later, though no purification ceremony is mentioned. Such a reference is found in the alternate verse 1ab [505*] in Ś1,D1,2,4,11–13.

"chief ministers of the monkeys" *śākhāmṛgamahāmātrāḥ*: Ck, Ct say this means "army chiefs."

6. "anointed" *snātaḥ*: Cm, Ck, Ct clarify that this refers to the consecration of the king with water.

7. "uniting . . . with their king" *kuruṣva svāmisaṃbandham*: Literally, "make connection with a master," which all available commentators agree means "make Sugrīva king."

9. Exiled for fourteen years by Daśaratha at Kaikeyī's insistence, Rāma has in fact already spent about thirteen years in the forest.

11. After verse 11cd, all southern D, all S manuscripts and D3,5,11 add one verse [510*]: "For this high-spirited Aṅgada, eldest son of an eldest [son], equal to you in valor, is suitable as heir apparent."

12. "the onset of the monsoon" *salilāgamaḥ*: Literally, "the arrival of water."

The translation supplies "season."

The rainy season is sometimes said to have only the two months of Śrāvaṇa (July-August) and Bhādrapada (August-September), but there are other systems for dividing the year. Cg suggests that either the preceding and following months are added to make four rainy months, or that "month," *māsa*, here has the sense of "fortnight," *pakṣa*. The difficulty is that Rāma specifically names the full month Śrāvaṇa as the "first," *pūrvaḥ*, when in fact Āṣāḍha should be the first of four (see 4.27.35). Later (4.29.32) Rāma again speaks of four rainy months, as does Lakṣmaṇa (4.26.23).

14. The translation supplies "nearby."

15. "you must try" *yata*: Cg, Ck, Ct note the irregular *parasmaipada* for *yatasva*.

Cg is again concerned with fixing dates, trying to reconcile the present reference to Kārtika (October-November) with subsequent events. He produces the following timetable: Sītā was abducted in Caitra (March-April); Vālin was killed in Āṣāḍha (June-July); the monkey army is readied in the autumn during Āśvina and Kārtika (September and November); the monkey army sets out in Mārgaśīrṣa (November-December). Time is lost in Svayaṃprabhā's cave (see *sargas* 49–52). Hanumān crosses to and from Laṅkā and the military expedition begins in Phālguna (February-March), in which month Rāvaṇa also is killed.

18. "subjects" *prakṛtayaḥ*: the term is ambiguous here and in verse 19. It can also refer specifically to Sugrīva's ministers.

19. Cg says Sugrīva went to honor Tārā and to assert his authority.

20. Ck says Sugrīva would have entered the women's quarters, the treasury, etc.; seen the women; and then come back for the consecration. Ct says he went to see the treasure in the women's quarters and returned to his assembly hall.

21–25. "shoots . . . of trees" *vṛkṣāṇāṃ prarohān*: Ck, Ct say these are from the fig tree, either "tops" (Ck) or "downward-growing roots" (Ct).

"fragrant things" *gandhān*: The translation follows Ck, Ct, Cr; Cg says it means aloe-wood, etc.

"gold-colored" *jātarūpam*: The translation follows Cg in taking this as an adjective modifying *akṣatam*, "unhusked grain," which Cg says is mixed with turmeric. Cr takes it as a noun, "gold."

"*priyaṅgu* honey and clarified butter" *priyaṅgumadhusarpiṣī*: Cm says *priyaṅgu* means the blossom of a particular plant. Cg takes the word as meaning "a kind of fine grain" called "panic seed" (*Panicum italicum*) in dictionaries. Cg appears to take the word separately, as a neuter accusative singular, in order to account for the dual ending on *madhusarpiṣī*, though the crit. app. fails to show this.

Boar-skin sandals were required for the king during his consecration ceremonies. According to Heesterman 1957, p. 136, "the boar often represents the male partner of the earth."

"unguents" *samālambhanam*: These are named in the text as *rocanā*, usually *gorocanā*, "yellow ointment" made from the bile of cattle, and *manaḥśilā*, "red arsenic."

26–33. "brahmans" *dvijarṣabhān*: Literally, "bulls among brahmans." These are said by Cm to be brahmans belonging to the monkey species. Cg says they have been summoned to perform the sacrifice. The translation supplies "gifts of."

Ct says the monkeys have a right to religious rites accomplished by sacred fire because all their activities are the same as those of humans and because they know the *vedas*.

Cg says the "people who knew the *mantras*," *mantravidaḥ*, were the monkeys' family priests, *purohitāḥ*. Ck, Ct say the *mantras* in question would include one describing Indra's consecration by the Vasus (shown in Bloomfield 1906 as *Aitareyabrāhmaṇa* 8.12.4).

"scriptures" *śāstra-*: Cm says these are the *vedas*.

"great sages" *maharṣi-*: Ck, Ct identify them as "Baudhāyana et al." Cm says "Manu et al." Cg glosses the term with *kalpasūtra*, "manual of ritual," where such "rules" would be found.

"bulls' horns" *vṛṣabhaśṛṅgaiḥ*: As Ck points out, these are vessels fashioned from bulls' horns.

The monkeys Mainda and Dvivida are said in the *Yuddhakāṇḍa* (6.63.13) to be maternal uncles of Aṅgada and therefore are brothers of Tārā.

36. Cg says the monkeys are compassionate toward Aṅgada.

38. "thirty" *tridaśa-*: This is a common epic kenning for the gods, although the usual number is thirty-three. See Daniélou 1964, pp. 82–84.

The meter is *vaṃśasthavila*.

Sarga 26

1–3. Ck takes *prasravaṇa*, "streaming," as an adjective and identifies the mountain as Mālyavān, the name it is given at 4.27.1. Ct takes Prasravaṇa as the name.

"apes, monkeys, langurs" *ṛkṣavānaragopucchaiḥ*: Appearing together in a single compound, all these are undoubtedly types of monkeys. See the Introduction, p. 39, the note on 1.16.10, the note on 4.34.22 below, and Goldman 1989. The "langurs" *gopucchas* are literally "cow-tails" and are also called *golāṅgūlas*.

"mountain" *śailam*: Cg says this apparently redundant word in verse 3 means "rocky" as opposed to, for example, being made of both clay and stone.

4. After verse 4, all southern D and all S manuscripts read twenty-four verses (App. I, No. 15) in which Rāma describes the many attractions of the mountain. The N manuscripts read instead only a brief description of the nearby lotus pond, in either the four lines of 517* (Ś1,Ñ1,D1–4,11–13) or the similar but not identical three lines of 518* (remaining N).

5. Relative to the critical text, there are a large number of variants, omissions, and additions in the N manuscripts from verse 5 through 10. All N manuscripts but Ñ1,D1,3,11 have alternate 5c–6d, with NE reading 520* and the remaining N reading 519*, which is quite similar to the critical text.

6. "valuable things" *bahudravye*: Cg says these are flowers and fruits. Ck, Ct say the compound means "having many things conducive to happiness."

7. "rising in the east" *udayābhyuditam*: Literally, "arisen from the rising mountain."

8. "Grieving for Sītā" *tatsamutthena śokena*: Literally, "with his grief arising from that." As Cm observes, "that" refers not to Rāma's sleeplessness but to his recollections

of Sītā. The half verse in which these words occur is shared by only D3 among the N manuscripts.

"his mind weakened by all his tears" *bāṣpopahatacetasam*: Literally, "his mind damaged by tears." The half verse in which these words occur is shared by only D3 among the N manuscripts.

10. "attentive to your duties" *kriyāparaḥ*: This could refer to "religious rites," as Ck, Ct say, but Cm, Cg say what is meant is human effort [versus fate] as a means of accomplishing things.

"devoted to the gods" *devaparāyaṇaḥ*: Crā, Cm, Cg read *daiva*, usually "fate," not *deva*, "gods." Cm says this means "fortunate." All N manuscripts but D3,11 have an alternate 10ab [525*] and read the compound as beginning with *harṣa*, "joy," instead.

"you are a believer" *āstikaḥ*: Literally, "believing [in God, the other world, and the authority of the *vedas*, etc.]."

11. "devious" *jihmakāriṇam*: Literally, "acting crookedly." Ct, Cr say this means "practicing deceit."

12. "put aside" *samunmūlaya* and "crush" *nirmūlaṃ kuru*: Both verbs in Sanskrit express the literal sense of "root out." The first expression is not shared by any N manuscript, and the second is found only in D3,11. The N version is: "Excite *or* inflame your energy . . . and destroy [him] completely *or* deprive [him] of family."

13. Cg notes the archaic sandhi *puna rāvaṇam* for *punā rāvaṇam*. All N manuscripts, all southern D, and T2,G1,M2 have variant *pādas* with normal sandhi. The critical text is based on six S manuscripts.

After verse 13, all southern D, all S, and D3,11 read one verse [526*] that is almost identical with 4.26.18, except that Lakṣmaṇa is speaking here.

14. "With fiery words" *dīptaiḥ*: Literally, "with blazing." All available commentators agree this refers to unstated "words," supplied by the translation. All N manuscripts but Ś1 read *dīptam*, which would then presumably modify "courage" (and "fire" as well, of course). The image is faulty with either reading: One revives a fire with oblations, not with more fire as implied by the S image; and if one follows N and takes the meaning to be "blazing courage that is slumbering," there is no figurative equivalent for the oblations (of clarified butter).

"timely" *kāle*: Literally, "at the [proper] time." Ck, Ct, Cr say it means "at the time of making an oblation with fire" (*homa*).

17. "in deeds of valor" *vikrameṣu*: Literally, "in valors." Ck, Ct say this means "in times requiring valor." The word might also be construed with *apratihatam* as Cr suggests: "irresistible on occasions of valor."

18. For verses 18c–22, all southern D and all S manuscripts read instead three and a half verses [527*] in which Rāma expresses confidence that Sugrīva will be properly motivated to repay the service done for him, and Lakṣmaṇa concurs. (These same verses appear in the critical text as 4.27.43c–46 and are repeated at that location in the S manuscripts.) D3,11 lack verses 18–22, Ñ1 lacks 19–22, Ś1,D1,2,4,12,13 lack verses 20–22. It is not clear on what basis the crit. ed. determined to include what is essentially the NE text. The text would be quite intelligible if verses 18c–22 were omitted altogether, even though verse 23 would then be spoken by Rāma instead of Lakṣmaṇa.

19. "delight of his friends" *mitranandanaḥ*: This epithet is used largely for its echoing effect with Saumitri's name.

21. "you must be true to it" *tathyaṃ bhavitum arhasi*: This syntactically obscure *pāda* is read by a single manuscript, B1. Of the remaining eight (NE) manuscripts that have

this verse at all, all show some variant in this *pāda*, the most common being *bhāṣitum*, "speak," for *bhavitum*, "be." This would then mean "you must speak the truth *or* truthfully." Poetically, this leaves much to be desired. See note 18 above.

23. "passing the time": The reading of 23d is again unclear. The critical reading *saṃvardhayan*, "increasing," is shown only by Cg, who, unlike the critical text, has a proper direct object due to a variant *samudyamam*, "readiness," instead of the critical reading *samudyataḥ*, "ready," a nominative singular adjective. Moreover, all N manuscripts diverge here, presenting four alternatives. The translation therefore follows all southern D, all S manuscripts, and all available commentators but Cg in reading *saṃvartayan*, literally, "causing to turn," which the commentators take to mean "passing time." Cg notes this reading and says it implies "by killing lions, etc."

The meter is what Ingalls (1965, p. 587) calls *vaṃśamālā* and what Hopkins (1901, p. 192, note 2) calls a twelve-syllable *upajāti*. It consists of three *vaṃśasthavila* and one *indravaṃśa*.

Sarga 27

1. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga 27* as "suspect" or "Stage 2." The style and content suggest interpolation.

There is no explanation for the change in the mountain's name from 4.26.1,5, unless *mālyavataḥ* means literally "garlanded" and is not a proper noun as Cg suggests. Other commentators are silent.

2. "time" and "season" *kālaḥ* and *samayaḥ*: These words are often synonymous, so Cm, Cg try to distinguish between them by taking the latter to refer to the "agreement" that Sugrīva should stay at home during the rains.

3. "elixir of life" *rasāyanam*: This is a term often applied to the first rains that fall and revitalize the earth.

"embryo" *garbham*: As the commentators note, the embryo is rainwater.

Pregnancy brought about by eating or drinking is not an uncommon fancy in the epics. For example, Rāma and his brothers are conceived after the mothers are given a magic gruel in 1.15.24. For a detailed discussion of the theme of oral impregnation, see Sutherland 1989.

Ck, Ct say that even salty ocean water becomes fresh because of this wondrous embryo. Cg says the salt can be separated from the water "just as the goose (*haṃsa*) can separate milk from water," a notion frequently alluded to. See, for example, the *MBh*. 1.69.10 or *PañcT Kathāmukham* verse 6.

Cg says that indirectly one sees Rāma's wish for a child by Sītā. He also says the figure of speech is *samāsokti*, "concise speech."

4. Ñ,V2,B1,3,4,D1,2,4,7,13 lack verses 4–6. Five other N manuscripts read them in various other locations. Throughout this *sarga*, the manuscripts show considerable diversity in the content and order of verses. Variants will be described only when they are of particular interest.

Cg notes that both trees mentioned in this verse blossom in the rainy season.

5. The translation follows the commentators for the distribution of the colors, which is appropriate for bloodied bandages; but it is not entirely clear how the sunset is to be visualized.

Cv, Crā, Cg note in the compound the irregular posteriority of *utthita*, literally "arisen" (not incorporated into the translation). They say the word implies "appearing here and there," in which case the meaning would be that there are red patches on or between the clouds, with whiteness elsewhere.

"soft" *snigdhaiḥ*: Literally, "oily." Cm, Cg, Ct say it means the cloud-bandages are "moist," though Cm notes that clarified butter, etc., is applied to protect wounds.

Cg says the figure of speech is *upamā*, "simile," while Ctś says *atiśayokti*, "hyperbole."

6. Ck, Ct say the sandal-paste is "yellow" or perhaps "tawny" (*haricandana*). See Lévi 1918, pp. 105–11, for the different types and colors of sandal-paste.

Cg says the figure of speech is *utprekṣā*, "poetic fancy," supported by *rūpaka*, "metaphor."

7. Cg notes that when the first rains come, steam rises from the overheated earth. The image depends on the double sense of *bāṣpam* as "tears" and "steam *or* vapor." Also, by poetic convention, grief is associated with heat. Cg says the figure of speech is *śleṣa*, "double meaning," since all elements can apply equally to Sītā and the earth.

8. "loosed from the heart of the clouds" *meghodaravinirmuktāḥ*: Literally, "released from the belly."

All available commentators note that the wind has the three desired qualities of gentleness, coolness, and fragrance.

The *ketakī* flower is for metric reasons called *ketaki* in verse 8 and *ketaka* in verse 9. It appears in the rainy season. See *Meghdū* 24.

Cg says the figure of speech is *atiśayokti*, "hyperbole."

Half the N manuscripts (Ñ,B1,3,D1,2,4,7,13) lack this verse.

9. Cg identifies the figure of speech as *upamā*, "simile." He says that Sugrīva had flower garlands and was anointed with sandal-paste when consecrated, while for the mountain, absence of heat would correspond to *śāntāriḥ*, "whose enemy is subdued." Ct says the mountain's enemy is forest fire.

10. "brahmans reciting" *prādhītāḥ*: All available commentators say this means "who have begun to study *or* recite." Ck, Ct specify that these are "young brahmans," *baṭavaḥ*.

Cg says the figure of speech is simile supported by metaphor. The sacred thread worn over the left shoulder marks the status as a twice-born.

Half the N manuscripts (Ñ,B1,3,D1,2,4,7,13) lack this verse.

11. Cg, Ctś say the image is still of boys reciting, but Ct, Cr say it is here applied to a horse.

Cg says that there is a mixing of simile, poetic fancy, and metaphor in the verse. In the critical text, there is no metaphor, due to the presence of an extra *iva*, "like" (dropped in the translation).

Two-thirds of the N manuscripts (Ñ,V2,B,D1,2,4,7,13) lack this verse.

After verse 11, G1,M2 add an unusual verse [530*]: "Like a madman, the sky seems to laugh with its cranes [which are white, like teeth], dance with its lightning, and weep with its clouds."

12. "Flickering" and "trembling" *sphurantī*: The Sanskrit word occurs twice and carries in each case the double meaning of brightness and movement. In its application to Sītā, who is pale and wearing yellow garments, it may also mean "struggling," as she tries to free herself from dark Rāvaṇa.

"grasp" *aṅke*: Literally, "lap." This can also mean the curve of the hip (where a child is carried) or the curve of the arm.

13. "Spread" *anuliptāḥ*: Literally, "smeared."

"the sky . . . in all directions" *imās tāḥ . . . diśaḥ*: Literally, "these quarters *or* cardinal points."

"favoring lovers" *manmathavatāṃ hitāḥ*: Literally, "favorable to those possessing love." Cm and the first gloss of Cg say "favorable to those [men] who are with women and painful to those who are separated." Ck, Ct basically agree with this, but Ct adds that darkness facilitates the enjoyment of love. Cg's second gloss says the darkness helps those women who go out at night to meet their lovers (*abhisārikajana*). Cr says the help [to lonely lovers] is the absence of the sight of the moon that inflames [one's desires].

It is a convention observed in Indian poetry, music, and art that the rains are the season for love, a time for separated lovers to be reunited, and for all couples to profit from the necessary restriction of outdoor activities.

14. Verse 14 has six *pādas*. V1,3,B2 lack 14ab. V2,B3,4 lack all of verse 14. D7 lacks 14–23 and 25–31, and Ñ,B1,D1,2,4,13 lack 14–32. Thus only seven N manuscripts read verse 14.

"mist" *bāṣpa-*: Cg says the mist on the trees corresponds to the lover's tears, while "delighted" applies to his sexual satisfaction and "flowering" to his laughter [because of white teeth].

"delighted" *-samutsukān*: Usually "longing for." Here it suggests "satisfied" (Cg) or "delighted" (Ct).

15. The long verses 15–32 are highly suspect. Mankad himself says (1965, p. 459) that the change of meter in the middle of the *sarga* beginning at verse 15 is unusual and "the ornate character of these stanzas perhaps justifies . . . [their] omission." As noted above at verse 14, seven N manuscripts lack all these verses and another lacks all but verse 24 and verse 32. Mankad explains, "We have relied more on the S manuscripts." He has, however, eliminated twenty additional verses (eighteen of them long) found in all southern D and S manuscripts but supported by less than a third of the N manuscripts (D3,11 and V2,B2,4 consistently). Since these verses, like those in the crit. ed., describe birds, clouds, mountains, waterfalls, and so forth, they will not be commented upon.

"summer's ills" *nidāghadoṣa-*: Cm says these include heat and sweat.

For verses 15–22, Cg again gives religious interpretations. For example, in verse 15, he suggests that "cool" (*sahimaḥ*) refers to coldness of heart, "wind" (*vāyuḥ*) implies people in the endless cycle of rebirth, etc.

The meter is *upendravajrā*.

16. The translation supplies "geese" as the subject of the first sentence. As Cg notes, it is these *haṃsas* that migrate to Lake Mānasa each rainy season.

The *cakravāka* birds are said to mourn for their mates while they are separated each night.

The meter of verses 16–19 is *upajāti*.

20. Cf. verse 4.27.28.

The meter of verses 20–21 is *indravajrā*.

21. "cranes" *bālāka-*: Ck, Ct note the archaic short final vowel of *balāka*, "crane," though these are said by all available commentators to be female cranes, which [by poetic convention] are impregnated by clouds. See Dave 1985, p. 419. However, Dave claims that the *balāka* should more properly be considered a flamingo here. According to him, cranes, except for the *sārasa*, which flies low and in small numbers, are not common in the rainy season (p. 421). Compare Kālidāsa's use of this convention at *Meghdū* 10. See also verse 22 below.

22. Keśava (Viṣṇu) is said to sleep during the rains. Cg says he begins his sleep in Āṣāḍha (June-July) and is firmly asleep in Śrāvaṇa (July-August).

Cg says the figure of speech is *tulyayogitā*, "equal pairing," which is strict parallelism of construction and underlying meaning.

The meter is *upajāti*.

23. The meter is *indravajrā*.

24. "rejoice" *samāśvasanti*: Literally, "are reassured." Cg says the monkeys are reassured because of the abundance of food, while Ct gives the reason that Sugrīva is king. Both identify the figure of speech as *yathāsaṅkhyam*, "respective enumeration" or "orderly succession." The verbs are all contained in the ab *pādas* while the subjects are listed in corresponding order in the cd *pādas*.

The meter of verses 24–26 is *upajāti*.

27. The meter of verses 27–28 is *upendravajrā*.

28. Cg notes the similarity of verse 28 to verse 20 and says the same idea is expressed differently because of great respect for it. The two verses are more similar in English because of the absence of proper synonyms for "lightning," "cloud," "elephant," etc.

The meter is *indravajrā*.

30. Cg says the birds are *cātakas*, which by convention drink no water except raindrops.

"with faded wings" *vivarṇacchadanāḥ*: Literally, "with colorless wings." Cm, Cg say this means "with wings of various colors," but Ck, Ct say they are colorless from being rained on. Cr says "transformed by falling rain."

The meter of verses 30–32 is *upajāti*.

31. The translation supplies "seen."

Cg says what is meant is that the clouds and mountains both have "stability" *sthāyitvam* because the clouds are full of water and the mountains firmly rooted. In other words, the clouds are so heavy with water that they seem as immovable as mountains.

Ck, Ct say the clouds look as if they are clinging to each other, in the way burned-over mountains seem to cling to each other at their base.

32. After each noun-subject is appended *indra*, "lord," which often implies simply "best of." "Lords of cattle" are bulls, "lords of beasts" are lions, "lords of people" are kings, and the "lord of gods" is Indra himself.

33. "are equally blocked" *samīkṛtāḥ*: Literally, "made equal," "made level," etc. Cm, Ct say that both are "obstructed." Cg says hostilities are extinguished because of obstruction by water, and the roads are indistinguishable from "non-roads" because of the water.

After verse 33, all N manuscripts but D3 read one verse [544*] in which Rāma compares himself, enveloped in grief, with the sun, enveloped by clouds.

34. Prauṣṭhapada, also called Bhādrapada, is August-September. Sāmaga brahmans chant the *sāmaveda*. The translation follows Cg, Ck, Ct, Cr in taking *brahma* here to mean "*veda*."

35. "With work completed" *nivṛttakarmāyatanaḥ*: Literally, "whose abode has its work finished." Cm says it means "with household business stopped"; Cg says "having ceased procuring means of subsistence"; Ck says that activities at the king's capital have been interrupted by the rain; Ct says work like covering [the roof] has ended; and Cr thinks the reference is to military expeditions.

"stores" *-saṃcayaḥ*: This may refer to wealth (Cg), four-month supplies for livestock (Ck), supplies for staying alive (Ct), or objects for religious rites (Cr).

Cg notes that the reference to Āṣāḍha (June-July) here suggests that that is in fact the first of the "four rainy months" spoken of at 4.25.12. See note below on 4.29.32.

"undertaken some vow" *abhyupagataḥ*: Literally, "assented." The translation follows Cm, Cg, Ct. Cm claims to cite the *MBh* for the appropriateness of undertaking a "four-month" *cāturmāsya* vow on the eleventh day of the bright half of Āṣāḍha, but the reference seems incorrect. In Keith 1925, pp. 321–22, there is a brief description of the four-month vow at the start of the rains.

36. The translation follows Ct, who takes this as a future event. Ck thinks Rāma is referring to a previous occasion on which the citizens cheered him.

37. "bountiful" *sphītaguṇāḥ*: Literally, "of abundant good qualities."

38. "have been broken" *avasīdāmi*: Literally, "sink down" or "become disheartened."

39. "slow to pass" *durgamāḥ*: Literally, "hard to pass."

40. "asked for" *īritam*: Literally, "said."

The translation follows all available commentators in supplying "even though." As Cm, Cg say, Sugrīva would have bowed and offered to begin the search for Sītā immediately.

41. "did not wish" *necchāmi*: Literally, "I do not wish," in the present tense. All available commentators but Cr take it as past tense. If it is taken as present, the verb would mean "I do not wish to disturb him now."

"ask anything of" *vaktum*: Literally, "say." Cv, Cm, Cg, Cr say this means "command."

42. "obligation" *upakāram*: Literally, a "service" rendered, which in turn produces an obligation.

43. Cg, Ct, Cr note that verses 43–46 repeat the verses [527*] they have following 4.26.18. Cg says the repeated verses are meant to strengthen the statement.

44. "a service rendered obliges . . . to repay the service" *upakāreṇa . . . pratikāreṇa yujyate*: Literally, "[he] is bound by repayment of a service due to a service [done for him]."

"wounds the heart" *hanti . . . manaḥ*: Literally, "strikes *or* kills the mind." When these words appeared earlier in their text, Ck, Ct said they meant "destroys friendship." Cm, Cg say Sugrīva will repay the service if only from fear of criticism by virtuous people.

45. *Pādas* cd are largely wordplay on *darśana*, "seeing." *rāmaṃ svabhirāmadarśanaṃ/ pradarśayan darśanam ātmanaḥ*: Literally, "displaying his own view to Rāma whose appearance is charming."

The meter of verses 45–46 is *vaṃśasthavila*.

46. After verse 46, all legible N manuscripts but V1 read one verse [551*]: "And so, while the great one dwelled in that big cave, thinking of his abducted beloved, the swift clouds, having released their water, disappeared, announcing the autumn."

Sarga 28

1–8. Brockington (1977, p. 442 and 1984, p. 329) says *sarga* 28 is "suspect" or "Stage 2." The content and style suggest interpolation.

All legible N manuscripts but D3,11 lack verse 1.

"clear sky" *vimalaṃ vyoma*: As Cg notes, this means [the rains have ended and] it is time for the army to make ready.

"his mind entirely given over to" *ekāntagatamānasam*: Ct, Cr here supply a past passive participle to interpret this as "his mind on a private place [Cr says 'where only women are'] fit for enjoying sensual pleasures." Crā, Cm, and the first gloss of Cg say "his mind resolved on only one of life's objectives, sensual pleasure." The translation follows Ck and Cg's second gloss in order to incorporate "wicked ways," *asatāṃ* [*mārgam*], literally, "[the way] of unrighteous ones."

"his objective complete" *nivṛtta* (or variant *nirvṛtta*) *kāryam* and "his goals accomplished" *siddhārtham*: Both literally, "who has accomplished his purpose." Cm, Cg, Ct deal with this apparent redundancy by taking the former to mean "having accomplished the death of Vālin" and the latter to mean "having obtained the kingship." Ck instead construes *siddhārtham* as the object of the following *prāptavantam*, "obtaining," and takes it to mean "desired object."

"Addicted to" *avasthitam*: Literally, "remaining." Cg interprets as "depending on sensual activities." Cr deals with the awkwardness of the word, which should construe with the locative or instrumental case, by relocating it to verse 7 after *vākyatattvajñam*, "knowing true speech," thus removing the necessity for a pejorative sense. This restores it to a common meaning, "steady." No N manuscript shares the critical reading, and GPP, D8 read *iva sthitam*, "being, as it were."

"who . . . had decided what needed to be done" *niścitārthaḥ*: The translation follows Cg; Ck, Ct say "who has formed a certain opinion about all the *śāstras*."

"full of love and affection for him" *praṇayaprītisaṃyuktam* and "convinced of his trustworthiness" *viśvāsakṛtaniścayam*: Cr takes these two expressions to modify "speech," *vākyam*, not Sugrīva.

9. "allies" *mitrāṇām*: Often "friends." In verses 9–13, the word is clearly used in the sense of those to whom a king owes assistance and from whom he expects it. Cm says it means "who have performed a service for one."

10. "at the proper time" *kālajñaḥ*: Literally, an adjective "knowing time." Cm, Ct say this means "knowing when to repay service," while Cg says "knowing when it is time to support an ally."

11. "scepter" *daṇḍaḥ*: Literally, "rod," a ubiquitous metaphor for the coercive power of rulers. The commentators take this to mean "army" or "military power," Cm, Crā citing Kāmandaka (*Nītisāra* 7.4.63–65) as authority.

"united in proper balance" *samavetāni*: Literally, "come together." The precise sense is not clear. Cm says "mutually favorable," Cg "united," Ck "brought under his own control," and Ct "assembled, not even one element separated."

12. "for the sake of what is proper" *abhinītārtham*: Ck, Ct, Cr interpret this to mean "for the sake of your promise." Cm, Cg suggest "so that it is successful," with *yathāvat*, "duly," taken to imply "in keeping with promise."

After verse 12, all southern D and all S manuscripts read one verse [561*] promising disaster for one who does not give up his own interests for those of his ally.

13. Concerning this verse, Cm cites the aphorism *akāle kṛtam akṛtam*: "What is done at the wrong time is [the same as] not done [at all]."

All legible N manuscripts read one verse [562*] either instead of verse 13 (Ñ1,D1,3), or after verse 12 (D11), or after verse 13 (remaining N): "The intelligent king who at the correct time accomplishes even with his mind what has to be done prevails over his enemies."

14. The verse is awkward and there are many variants. The ab *pādas* are relocated in many manuscripts, while GPP (in brackets) and D6,T,G1,2,M2,3 also add a half verse [564*] after verse 13 to construe with a rearranged 14.

"for time is passing" *kālātītam*: Literally, "whose time has passed." Ct supplies "it will be," a sense implied by subsequent verses. The verse can also mean "Let this business of yours, i.e., Rāghava's search for Vaidehī, be done, for its time has passed."

16. "himself" *svayam*: Cv, Cg take this to mean "even you"; Ck, Ct say "he and Lakṣmaṇa."

17. Ck, Ct supply here "before Rāma's order."

Ś1,Ñ1,V1,D1,2,4,12,13 lack verses 17c–24 or 17–24b.

18. The verse is elliptical; the translation supplies "if you act," "further," "still," and "upon you."

Hanumān is arguing that Sugrīva's spontaneous mobilization of the search parties will mitigate the delay.

19. "should attend to" *kartā*: Literally, "doer," "will do." The translation follows Ck, Ct who state that the agentive ending implies "what is proper," thus "should do."

"someone who has obligated you" *pratikartuḥ*: Literally, "of a recompenser." The translation follows Ck, Ct who interpret it to mean here "of an obligator." The problem is one of sequence: One might say that Rāma "recompensed" Sugrīva in advance for a promised service.

20. Ck, Ct interpret: "Why do you wish to [wait until you must] act at Rāma's command?"

22. "Risking his life without hesitation" *prāṇatyāgāviśaṅkena*: Literally, "without fearing loss of life." Cg says this shows the magnitude of the service rendered. Ck, Ct, Cr take it as referring to Rāma's lack of fear of the impropriety of his killing Vālin, who had done him no wrong personally. In explanation, Ck, Ct invoke one's obligation to a friend (ally).

24. *Piṅgeśa*: Literally, "lord of tawny ones."

25. "pace" *gatiḥ*: Literally, "gait." The translation follows Cg, Cr. Ck, Ct take it in its alternate sense of "refuge" and interpret: "Whoever among us hesitates will have no refuge (= life) even if he goes [to escape] to the underworld, etc."

26. The verse is elliptical and shows many variants, the most consistent for verse 26b being "must make an effort anywhere" *kuto vāpi vyavasyatu*, found in Ñ2,V1,2,B,D3,7–10 as well as Ck, Ct. The same verb is found in Cm, Cg, Cr K(ed.).

The translation supplies "to do."

28–32. That Sugrīva is shown summoning the troops at this time is presumably the result of a later addition here, probably of the entire *sarga*. If Sugrīva had in fact done this, there could not be so much stress in later *sargas* (31ff.) on his having been so intent on pleasure that he failed to notice the end of the rainy season, nor would he have had to summon the troops in *sarga* 36. Later on, only Tārā recalls that Sugrīva had summoned his troops at the proper time (4.34.21), and there too it is quite possible that the whole *sarga* is a late addition.

30. "who guard the outposts" *antapālāḥ*: Cm, Cg say this means those who guard the outskirts of the army installations, while Ck, Ct, Cr say these are army leaders who are far away.

All legible N manuscripts lack 30cd (B2,4 have an alternate).

"review" *anupaśyatu*: Ck, Ct, Cr say this includes counting the troops.

31. "in fifteen days" *tripañcarātrāt*: Ct says the order is given at the beginning of the bright half of Kārtika (October-November).

32. "elders" *vṛddhān*: Cg says these are Jāmbavān, etc.

Ck, Ct, Cr say the approach to the elders is an act of respect. Evidently their assent was not required.

The meter is *vaṃśasthavila*.

Sarga 29

1. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 29 as "suspect" or "Stage 2."

Crā, Cm divide the words as *sugrīve 'vimukte*, which gives "[when the sky] was not free of clouds."

Cm, Cg, Ck construe verses 1–3 together.

2–3. "he fainted" *mumoha*: Ck, Ct interpret this to mean "he became mentally confused." They therefore take "consciousness," *saṃjñām*, in verse 4 to mean "normal state of mind."

4. "thought" *cintayāmāsa*: Crā, Cg say this means "thought particularly." All available commentators are at pains to say that Rāma's "thinking" about Sītā is intense and specific; he has not suddenly remembered her.

"always in his heart" *manaḥsthām*: The translation follows Ck, Ct who then go on to describe Rāma's thoughts: "How is she getting along? Is she alive or dead? How shall I get her back?" Cm says that although she was always present in his heart because she was his dearest one, Rāma wondered what her situation was in Rāvaṇa's household. The translation supplies "always."

5. Ñ,V1,2,B,D1,2,4,5,7–10,12,13, and Ct transpose verses 5 and 6. While Cv, Crā say this is an error due to inadvertance, it might also be a deliberate attempt to separate the two verses in which Rāma is said to think of Sītā.

6. This verse is strikingly similar to 4.28.1. It appears that numerous verses have been added to *sargas* 27–29 and that adjustments were made subsequently to transitional verses.

7. "young wife" *bālā*: Literally, "girl."

Ñ1,D1,2,4,13 lack verses 7–20 while D3 lacks verse 7. All other N manuscripts rearrange and/or lack many of the the verses in this *sarga*.

8. Ck, Cr take the name of the trees to be *asana*, while Ct says *āsana*.

"looks about" *paśyantī*: Literally, "seeing." Ck, Ct interpret this as "repeatedly looking at [the trees] because of their great beauty," while Cm, Cg say "casting glances here and there in a desire to see me." Cr says it refers to a past time when she did see him.

9. In addition to manuscripts mentioned at verse 7 above, Ś1,D12 lack verses 9–11. This means there is no NW manuscript support for these verses.

"wakes" *budhyate*: V1,2,B1,3,D5,8–10 read *ramate*, "takes pleasure," instead of the second occurrence of the verb.

10. In addition to the seven manuscripts already mentioned, D11 lacks verses 10–24b and D3 lacks verses 10–20. This means that all NW and W manuscripts lack a large proportion of these *kāvya* verses, including verses 10–11.

"how can [she] survive?" *kathaṃ bhaviṣyati*: Literally, "how will she be?" The translation follows Cg.

12. "I hope" *api*: Cm, Cg say this means she is indeed tormented.

"endlessly renewed by autumn's charms" *śaradguṇanirantaraḥ*: Literally, "continuous due to autumn's good qualities." The translation follows Ck, Ct, Cr; Cm, Cg say "full of autumn's devices."

13. The translation supplies "asking."

In addition to the seven N manuscripts mentioned above, Ś1,D12 lack verses 13–20, so there is no NW or W support for these verses.

All available commentators say the *sāraṅga* here means the *cātaka* bird, which drinks only raindrops.

14. "fortunate" *lakṣmīvān*: The adjective is used for the punning effect with Lakṣmaṇa's name.

"ranging over" *cañcūrya*: Crā, Cm, Cg say this gerund means "to go crookedly." Ck, Ct say it is an archaic irregular intensive of *car*, "go." See *Pā* 7.4.87–88.

15. Mankad (1965, p. 459) again notes the change of meter and the omission of the long verses 15–20 by half of the N manuscripts, including all NW and W.

The meter is *upajāti*.

16. "Elder brother" *ārya*: Literally, "Aryan one."

"endeavor" *yogena*: Cm, Cg say this means "readying oneself" in the sense of "active preparation" or "undertaking." Cm explains that when an effort must be made that relies on firmness, it is improper to give it up and become wholly subject to love. In part due to significant variants, Ck, Ct, Cr take *yogena* to refer to "mental concentration." In fact, Ck, Ct take the verse as encouraging the practice of both *karmayoga* (as performance of religious rites) and *jñānayoga* (as meditation, the means of acquiring true knowledge of *brahma*). This sectarian interpretation carries on through verse 20.

The meter of verses 16–19 is *upendravajrā*.

17. "achieved by your own actions" *svakarmahetum*: Literally, "cause of *or* caused by one's action." For Cm, Cg this is the only strictly religious admonition here, and they take it to mean "worship of the deities." As might be expected, Ck, Ct (but not Cr) not only concur in that interpretation but take also "task," *kriyā*, (translated with Cm, Cg, Cr) to refer to religious activities of purification, bathing, etc.

In *pāda* d, there are variants in Ñ2,V2,B1–4,D5,7–10 that eliminate one of the two accusatives of *hetum*, "cause," but the verse remains awkward.

The translation supplies "these things and" as well as "of success."

19. "who bore auspicious marks" *salakṣaṇam*: Cr says this refers to the [bodily] marks appropriate to a member of the royal family. The epithet is used largely for wordplay on Lakṣmaṇa's name.

"characteristic" *svabhāvajam*: Literally, "natural." Ck, Ct say this means "true," "real." Cr takes it to mean "free of stumbling and defects of pronunciation."

The translation follows Cr and the second gloss of Cg in applying all adjectives but *salakṣaṇam* to Rāma's speech. Crā, Cm, Ck, Ct, and the first gloss of Cg supply *uktavantam*, "speaking," before *lakṣmaṇam*, so that it is Lakṣmaṇa's preceding speech that is unassailable, beneficial, etc. Ck, Ct also start Rāma's direct quote with *hitam*, "beneficial" (verse 19c), rather than with verse 20. The awkwardness sensed by the commentators may arise from added verses.

20. "must certainly give thought" *nanu . . . na cintyam*: The phrase is awkward. Cg, who reads with the crit. ed. "*na cintyam*" understands the asseverative particle "*nanu*"

as a negative canceling, in effect, the "*na*," so that he interprets "*na cintyaṃ nanu*" as "*cintyam eva*." D5,8–10, and Ck, Cr, Ct read "*ca*" in place of "*na*." Ck, Ct understand the terms involved to refer to *karmayoga* (*kāryam*) and *jñānayoga* (*kriyaviśeṣa*). The meter is *upajāti*.

21. All legible NE manuscripts read verses 21–29 before verse 7, no doubt to consolidate the description of autumn. All but D7 lack verse 28.

Cg, Ck, Ct all claim that Lakṣmaṇa's words have restored Rāma's spirit, even though he now makes a second description of autumn. Ct says it is prompted by recollection of Sītā, and Cg says that it is because his love for her continues.

The translation supplies "with grief."

22. "settled down" *vyavasthitaḥ*: Literally, "standing" or "stayed." The probable meaning is that he has "stopped [making rain]." Cr says "comfortable in his mind."

24. "ten directions" *diśo daśa*: This refers to the four cardinal points, four intermediary directions, and above and below.

27. After verse 27 (or verse 26), all N manuscripts but D11 read one verse [576*] describing lotus ponds, which is followed (in N and NW manuscripts) by another verse [577*] describing trees, which is read in various locations by all N manuscripts, as well as by D5,8–10, and Ck, Ct.

After verse 27 (or verse 28), all southern D, all S manuscripts, and B4,D3,11 add all or part of 30 verses (App. I, No. 16, mislabeled 17 in the crit. app.) describing trees, birds, elephants, peacocks, sky, etc. All but one of these verses are long.

28. Cg says the verse suggests the gradual revelation of secret doctrine by gurus to their students.

Ct says the figure of speech is *samāsokti*, "concise speech."

30. In *ManuSm* 7.182, the appropriate times of year for military expeditions are said to be either Mārgaśīrṣa (November-December) or the two months starting with Phālguṇa (February-March).

31. The translation supplies "the time when."

32. The commentators are again concerned with chronology. Cv says the four months began with Śrāvaṇa (July-August), and the current one, Kārtika (October-November), is "all but gone." He says that though Āśvayuja (September-October) and Kārtika are autumn months, not part of the rainy season, they can be somewhat rainy, so that the term "rainy" can apply to them. Cg says the four months began with Āṣāḍha (June-July). He notes Cv's point of view and cites in that connection Rāma's own words at 4.25.12,15. He says that point of view is rationalized by taking Rāma's word *samanuprāpte*, "arrived," at 4.25.15 to mean *samāpte*, "completed." Ct says the fourth month is still under way but is said to be gone because, due to the failure to begin the search for Sītā, it is as good as gone. See note on 4.27.35 above.

34–35. Cm, Cg, Ck cite *Pā* 2.3.67 for the genitive *sugrīvasya*, "of Sugrīva," instead of the instrumental. Ct says it is a free use of the genitive (*śeṣe ṣaṣṭhī*).

36. "specified" *parisaṃkhyāya*: Often "count," "add together."

37. "vulgar" *grāmya-*: Literally, "relating to a village." In connection with pleasures, this often implies "sexual," though it can also refer to sleep. In Sugrīva's case, the emphasis seems to be on sex and drink. See, e.g., 4.29.46; 4.30,36.

The translation follows Ck editor Varadacharya's suggestion that verses 38–40 do not form part of Rāma's message to Sugrīva. This avoids at least one of the otherwise inevitable interruptions (verses 41–47).

38. "worthy" *upapannānām*: The translation follows Ck, Ct, Cr. This could also mean "who have come."

40. Cf. *PañcT* 3.158.

Cv, Cm, Cg say that this marks the end of the message that Lakṣmaṇa is to deliver to Sugrīva.

41. "flash like a streak of lightning" *vidyudgaṇopamam*: Literally, "like a flight *or* volley of lightning [-flashes]." D2,4,6,7,12,T1,G,M1,2, and Ck read "strand *or* thread," *guṇa* for *gaṇa*, "host." But see note on 1.73.16–19.

42. "arm-guard" *tala*: Usually "surface," or anything flat. Here the word refers to the leather arm-guards ("fences") worn by an archer, which apparently can make a loud noise when hit by the bowstring as the arrow is shot. See, e.g., *MBh* 4.43.5 and Bhāravi's *Kirātārjunīya* 14.29.

Cm comments that the word "again," *punar*, reflects the fact that Sugrīva had heard Rāma's bowstring when Vālin was killed.

Ct believes this verse ends the speech Lakṣmaṇa is to make.

43. The verse is unclear and is interpreted variously by the commentators.

Cg and the first gloss of Cm say that though Rāma's valor is well known (because he shot the arrow through the *sāla* trees, the mountain, and the earth), Sugrīva was not worried that Rāma would kill him if the agreement was broken. Ct and the second gloss of Cm say this is an expression of amazement that Sugrīva doesn't worry that Rāma will kill him. The translation takes the words in the order in which they appear, which agrees with Cr and Ck editor Varadacharya, who say it is Sugrīva's valor that is known, but that given Lakṣmaṇa's help, Rāma is not worried. Varadacharya says, however, that this reference to Sugrīva's valor is facetious.

Ś1,D4,12 lack verses 43–48b, while Ñ1,D1,2,13 lack verses 43–47, so there is no NW support for verses 43–47.

47. In addition to manuscripts mentioned at verse 43, Ñ2,V1,B1,2,D7 lack verse 47.

48. Whitney (1889, paragraph 579e) cites verse 48 as an example of prohibitive use of the aorist with *mā* where exceptionally the augment remains. Mankad (1965, p. 460) notes that it is quoted in Rājaśekhara's *Kāvyamīmāṃsā* (1916, p. 36), but there the interest is thematic and not grammatical. The verse is repeated below at 4.33.18.

49. "entire family" *sabāndhavam*: Literally, "with relatives."

Ś1,D4,12 lack verses 49c–50.

50. "given the state of affairs" *evaṃ vihite kārye*: The translation follows Cm, Cg who say this means "since the matter is in this state."

A further six N manuscripts (Ñ1,D1–3,11,13) lack verse 50, which has no NW or W support. The remaining N manuscripts show variants that avoid the awkward break in the indirect discourse. The presence of the verse in S manuscripts leads the commentators to describe verse 51 as a summary of the speech Lakṣmaṇa is to make.

51. The meter is *vaṃśamālā* (a twelve-syllable *upajāti*). See note on 4.26.23 above.

52. "addressing him repeatedly" *lālapyamānam*: This could also mean "lamenting." Cg says "speaking incoherently."

Cg says Lakṣmaṇa's intention is to punish Sugrīva, while Cm, Cr say he wishes to kill him.

The meter is *upajāti*.

Ś1,Ñ1,D1–4,11–13 continue the *sarga* with verses 1–5 (D11 with 1–9) of the following *sarga*.

Sarga 30

1. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 30 as "suspect" or "Stage 2." The style, particularly of the early verses, suggests interpolation. It is most unusual that the *sarga* opens with long verses, and in all NW and W manuscripts, verses 1–5 form a continuation of *sarga* 29, though the first verse differs, as shown below.

The meter is *upajāti*.

All legible N manuscripts but B4 have an alternate verse 1 [593*]: "Having heard the words of Rāma who was overwhelmed with grief, intelligent, indignant Lakṣmaṇa, undejected in accomplishing Rāma's purpose, said these words."

2. There are many variants in this difficult verse.

"the connection between your efforts and his rewards" *kāryaphalānuṣaṅgān*: This is the reading of the crit. ed., and V1,2,D6,9,10,T1,G2,3,M. There are four variants for *kārya*, "task"; the most common is *karma*, read by B,D5,8,T2,3,G1 and all available commentators. This gives the common pair "action and reward," which Cr,Cg say means "the connection between the act [of forming friendship] and the reward [in the form of Sugrīva's enjoyment of his kingdom and his wife].

"get started" *abhikramate*: Ñ,V1,2,B,D7–9,T1,G1,M1,2 read *atikramate*. Ck, Ct share that reading, which they take as "makes progress toward [sustaining friendship]."

The meter of verses 2–5 is *upendravajrā* (but see note to verse 3).

3. "he has no inclination to repay your favor" *prasādāpratikārabuddhiḥ*: It appears that only M1,2,D5,13, and Cm, Cg share the critical reading, a compound that Ck criticizes as unintelligible. Most other manuscripts (Ś1,Ñ1,V2,B4,T,G,D1–4,6,8–12) read *prasādāt*, "through [your] favor," as do Ck, Ct, who then supply *na vartate* and interpret: "He is attached to vulgar pleasures obtained through your favor. . . . He has no inclination to repay you."

As corrected in a note by Mankad (1965, p. 460) in keeping with S, the c *pāda* is hypermetric and is in *vaṃśasthavila* meter. Cv says *vālim* (instead of *vālinam*) as an archaic accusative is correct, as does Crā, who nonetheless accepts *vālinam* as an archaic violation of meter.

4. The "king's wife" is of course Sītā, though Rāma has not yet in fact been formally consecrated as king. See Pollock 1986, pp. 10ff. Many N and S manuscripts read *narendraputryāḥ*, "of the king's daughter."

Mankad (1965, p. 460) believes that such words as "faithless" *asatya*, often "untrue," and "search" *vicaya*, often "gathering," used with what he calls unusual meanings "point to an earlier period of the composition of the text." But both words as used here are ordinary dictionary entries, the latter attested in *RaghuVa* and *UttaRāC*, neither of them early.

5. Ś1,Ñ1,D1–4,12,13 end the previous *sarga* with this verse.

In sharp contrast with Rāma's angry threats at the end of *sarga* 29, verses 5–9 of this *sarga* present an ideal of reason and moderation typical of the "righteous Rāma" role. See Brockington, 1984, pp. 323ff.

6. "evil" *pāpam*: All available commentators agree that the first *pāpam* refers to killing a friend.

"by virtue" *āryeṇa*: Usually would mean "by a venerable person"; Cm, Cg, Ct, Cr take it to mean here "by proper discrimination," while Ck suggests *saccaritreṇa*, "by virtuous conduct."

7. To facilitate the reading of this elliptical verse, Ck, Ct supply an extra imperative "remember," *smara*, to govern "friendship," *saṃgatam*.

The translation supplies "toward Sugrīva" and "we."

8. "has run out" *vyatītam*: Literally, "passed *or* elapsed." Ck takes this as an impersonal use of the past passive participle with the nominal sense of *vyatyayam*, "passing beyond." Even so, the verse is awkward because *kālaparyaye*, literally, "with respect to the expiration of time," repeats the notion of expiration. Cm, Cg take *vyatītam* as *vyatikrāntavantam* modifying Sugrīva, who is then "possessing a transgression." Ck, Ct, Cr all agree that Lakṣmaṇa is to say to Sugrīva, "Time has run out," Ck, Ct adding that that is all he should say.

9. Cv, Crā, Cm note that verses 9–10 [and 11] present a summary of what will be said in later verses. It is true that the action recommences in verse 12.

D11 ends the previous *sarga* with this verse.

10–11. "in a fury" *pratisaṃrabdhaḥ*: It is not usual for *prati* to serve as a prefix to *saṃrabdha*, "enraged" (though *pratirambha* alone means "rage"). As a separate word, *prati* usually governs the person against whom anger is felt. Ck, Ct take it as a separate word construed with *bhavanam*, so as to read "toward the dwelling." Cm, Cg interpret *pratisaṃrabdhaḥ* as "desisting from his determination to kill."

"bright as a rainbow" *śakrabāṇāsanaprakhyam*: Literally, "resembling Śakra's bow [i.e., the rainbow]."

12–13. Ck, Ct, Cr say Rāma's anger is the result of Sugrīva's failure to undertake the accomplishment of Rāma's desire (i.e., hunting for Sītā).

14–15. "making long strides" *dūram ekapadaṃ tyaktvā*: Literally, "leaving one footstep far [from the last]."

16. "in a gap in the mountains" *girisaṃkaṭe*: Literally, "in a narrow mountain pass." Cg, Ct, Cr say this means "in the midst of impenetrable mountains," which Cg says explains the earlier use of the term "cave" to describe Kiṣkindhā (4.19.4; 4.25.7,37). In verse 18 below, *parvatāntare* must be taken to mean not "within a mountain" but "between *or* in the midst of mountains" to allow for the presence there of the other mountain peaks seized by the monkeys.

17. All NE manuscripts lack verse 17.

After verse 17, all southern D and all S manuscripts read a half verse [600*]: "When all the monkeys saw that bull among men Lakṣmaṇa . . ." Crā insists it should be there.

18. Cg says these are the monkeys outside referred to in verse 17.

Ck, Ct say the monkeys were frightened when they saw Lakṣmaṇa and seized weapons for self-defense.

19. Ck, Ct say Lakṣmaṇa's anger doubled because Sugrīva's servants, instead of greeting him respectfully [as they should greet a friend], seized weapons.

Crā, Cm, Cg do not comment on verses 19–26.

20. "Time, Death" *kālamṛtyu-*: The two words overlap in meaning.

22. "lustful" *saktaḥ*: Literally, "attached." Cr says it means "addicted to sensual pleasures."

23. Ck, Ct attempt to make an orderly sequence of events here by interpreting the ministers' instructions to be: "When we have informed Sugrīva, we shall with his permission receive Lakṣmaṇa. Until then, however, you must prevent his forcible entry."

"terrifying" *romaharṣaṇāḥ*: Literally, "causing hair to stand on end." Cr takes it to mean "thrilled with pleasure."

24. "hideous" *vikṛtadarśanāḥ*: Literally, "with deformed looks." Ck, Ct take this to mean "of frightening appearance."

25. After verse 25 (or 25ab), all N manuscripts read a verse [602*] further describing the monkeys. All legible NE and T,G2 continue the description with two verses [605*] at the end of which Aṅgada appears on the scene. All remaining N manuscripts but D11 have an alternate two verses [603*] in which Lakṣmaṇa arrives at Sugrīva's door. After 603*, the latter group of N plus B4 read verses 4.32.21–24, which describe the music, beautiful women, and well-dressed servants in Sugrīva's dwelling. The critical text and all southern D and all S manuscripts but T,G2 do present a somewhat confused sequence of events.

28. About half the N manuscripts (including all NE but B4) read verses 28–31 much later (after 4.32.24) and lack altogether verses 32–34 of the present *sarga*. D11 lacks all verses 28–34. This again simplifies the sequence of events.

30. The traditional bow had a double curve, hence the image of "coils," *bhoga*. But Cg takes the word to mean "hood [of a cobra]."

31. "serpent lord" *nāgendram*: Although it is less likely, this could also mean "elephant lord."

Ck, Ct say Aṅgada is dismayed at the thought that Rāma's task had been neglected for so long.

All N manuscripts but B4 have an alternate 31cd [608*] in which Aṅgada faces the gate. In Ñ2,V,B1–3,D7 there follows an additional verse [609*] in which monkeys from various posts in the city bow respectfully to Lakṣmaṇa, after which these manuscripts, lacking verses 32–34, read a slightly modified verse 35. The resulting sequence of events is clearer than that of the critical text.

32. "with these words" *ity uta*: The translation follows Ck, Ct, who interpret the phrase to mean "in this way."

Ñ2,V1–3,D7,11 (includes all NE but B4) lack verses 32–34.

33. After verse 33, all southern D, all S, and B4 read one verse [612*] in which Lakṣmaṇa's instructions to Aṅgada continue. The verse is elliptical and receives different interpretations by the commentators. It seems to mean: " 'If it pleases you [= Sugrīva], then let his bidding be properly done, monkey.' Having spoken such words, dear child, return quickly."

34. "father" *pituḥ*: Properly applied to Sugrīva, who is Aṅgada's uncle and his mother's husband.

From verse 34 to the end of the *sarga*, there is considerable variation in the manuscripts. All southern D, all S, and B4 read an additional four verses [616*] describing Aṅgada's return to Sugrīva's palace, his report to Sugrīva and the two chief wives, Sugrīva's continued stupor, and the clamor of the frightened monkeys trying to placate Lakṣmaṇa. All N manuscripts that do not lack verses 32–34 have different verses here to effect a transition. Ñ1 has an alternate verse 34 [614*] and the others (Ś1,D1–4,12,13) have their own alternate 34cd [613*], following which all these manuscripts read an additional transitional verse [615*] telling how Sugrīva learns of Lakṣmaṇa's angry arrival. They then have two verses [605*] describing the monkey army and Aṅgada's return to the city gates.

It is certainly true that there should be some transition between verses 34 and 35; but the critical text, in eliminating verses unsupported by at least two of the three alternative texts, presents a truncated version of events which is neither northwest-west, northeast, nor south.

35. The verse is again elliptical or awkward. In keeping with verse 41 below, it would appear that the monkeys howl in fear of Lakṣmaṇa. It is possible however that, as the Ck editor Varadacharya proposes, the monkeys' roaring may be directed at Lakṣmaṇa in an effort to stop or frighten him. In verse 41 below, it is said only that the monkeys are frightened and are screaming.

"like . . . a mighty stream" *mahaughanibham*: Perhaps influenced by the last of the added verses in 616* mentioned above, which returns to a description of the monkeys' fear at the sight of Lakṣmaṇa, Cg takes this compound as modifying an understood *lakṣmaṇam*, though Ct, Cr take it as modifying *siṃhanādam*, "lion's roar," in the present verse. Again, presumably in response to their added verses 605* or 609*, which precede verse 35, all N manuscripts but B4 have variant epithets, applied either to Lakṣmaṇa or to the assembled monkeys.

36. "red-eyed and unsteady with drunkenness" *madavihvalatāmrākṣaḥ*: This might also mean "whose eyes were red and rolling due to drunkenness."

Instead of verses 36–39, all N manuscripts but B4 have fifteen parallel lines [618*] describing the consultation of Sugrīva and his ministers, who urge him to propitiate Lakṣmaṇa, and concluding as Hanumān is about to speak. All but the first line is read by B4 in place of verses 38–39.

37. Ck says Aṅgada's "words" were his request that they awaken Sugrīva. Ct says they were the words he spoke to Sugrīva. Cr says they were Aṅgada's request that they go to Sugrīva and report Lakṣmaṇa's message.

"respected and noble-looking" *saṃmatodāradarśinau*: Ck takes this to mean "respected and perceptive about exalted things." The compound shows numerous variants in S manuscripts (which alone have the verse), so that Cm reads *saṃmatau dāradarśinau*, which he says means "worthy to enter the women's quarters."

"accompanied" *tenaiva ca samāgatau*: Cg says this means that they came "at his summons."

39. "certain to be conciliatory" *sāmaniścitaiḥ*: The compound shows variants in all southern D manuscripts, G and Ct. Ck interprets the critical reading to mean "certain to accomplish conciliation with Rāma." All N manuscripts lack this verse and read 618* instead (see note on verse 36 above).

40. "become your friends" *vayasyabhāvaṃ saṃprāptau*: D8–10 and Ct, Cr read instead *manuṣyabhāvam*, "human condition." For 40cd, in which the compound occurs, all N manuscripts have an alternate half verse [619*]: "engaged in performing a service, O king, conferring kingship."

42. "with Rāma's words as his charioteer" *vākyasārathiḥ*: The translation follows Cg, Ck, Ct, Cr in interpreting the "words" to be Rāma's. This compound and "with his own determination as his chariot," *vyavasāyarathaḥ*, are noted by Mankad (1965, p. 460) as "unusual" in view of "the simple style of the *Rāmāyaṇa*." Ś1,D2,4,12,13,V1, B1,3,4 have variants that avoid the first, but most manuscripts read the second.

After verse 42 (or for NE, after an additional verse [622*]), all N manuscripts but D11 read a long verse [621*]: "He must be seen, or he must be driven away, or you must do what you think fit. But they say that Lakṣmaṇa has arrived angry, and we do not know the reason for his anger."

After verse 42, all southern D and all S manuscripts read two verses [623] in which Sugrīva is advised that angry Lakṣmaṇa, who stands at the gate, has sent Aṅgada to him.

43. "son" *putraḥ*: This reference is of course to Sugrīva's nephew and stepson, Aṅgada.

After verse 43ab, all southern D and all S manuscripts read one verse [624*] in which the counselors advise Sugrīva to go quickly to calm Lakṣmaṇa's anger and to do Rāma's bidding. After 43, Ś1,D1–4,12,13 read instead two verses [625*] encouraging Sugrīva to repay the help he has received by recovering Sītā.

Sarga 31

1. In most versions of the text, Aṅgada speaks at 4.30.34, so his "words" are not those that immediately precede this verse. All N manuscripts (including NE for which this is not a problem) show an alternate verse 1 [626*] that avoids any inconsistency: "Thus addressed by his ministers, headed by Hanumān, miserable Sugrīva thought for a moment, looking down somewhat." Cm, Cg say that Aṅgada's name is stated here because of his preeminence. Cr says "the words of the two counselors prompted by Aṅgada."

2. "weighing . . . alternatives" *niścitya gurulāghavam*: Literally, "deciding on the weighty and the insignificant." Cr says instead that he is reflecting on Rāma's greatness and his own insignificance.

3. "said . . . wrong" *durvyāhṛtam*, and "done . . . wrong" *duranuṣṭhitam*: The translation follows Cm, Cr. Cg, Ck, Ct take both these compounds as nouns, with Ck, Ct supplying verbal forms to complete the sense.

4. "Evil-hearted" *asuhṛdbhiḥ*: Usually "enemy." To avoid redundancy, the translation follows Cm, Cg in taking this in its more etymological sense of "not good-hearted."

5. "all of you" *bhavadbhiḥ*: All southern D, G1,3,M2,3, and all available commentators read *bhāvasya* or *bhāvaś ca*, "feeling" or "gesture," here. The commentators thus take the verse to mean "a determination is to be ascertained of [Lakṣmaṇa's] feelings," that is, "of the cause of his anger" (Ck, Ct) or "of the cause of his behavior" (Crā, Cm, Cg).

6. "angry without grounds" *asthānakupitam*: This is interpreted by Ck, Ct as "angered by secret whisperings in his ear by my enemies in the absence of any fault on my part."

Cg says Sugrīva here tries to conceal the fact that it was fear that made him leave his seat (4.31.1).

7. "over small things" *alpe*: Literally, "[when there is] little," or "with respect to little." To complete the sense, Ck, Ct supply *upajāpe*, "whispering in ear," while Cm supplies *aparādhe*, "fault," and Cg supplies *vaiṣamye*, "difficulty" (literally, "unevenness").

8. "for this reason" *atonimittam*: Ck, Ct say this refers to enemy backbiting, while Cm, Cg, Cr say it refers to the impossibility of repaying Rāma.

10. "you cannot forget" *na vismarasi*: In spite of the presence of a double negation, Mankad says (1965, p. 460) that the verb "is used in the sense of remembering (*viśeṣeṇa smarasi*)." But because in verse 8 Sugrīva has himself just referred to the service performed by Rāma, it would be odd for Hanumān to say, as Mankad would have it, "you don't particularly remember the service."

"done as a service" *upakārakṛtam*: Might also mean "doer of service," or "deed of service." All southern D, all S manuscripts but T2,G2,M3, and all legible N but V1,D11 read "service," *upakāram*, as a separate word. It is not clear why the critical reading was selected. Of the commentators, only Cg seems to share the critical reading, and he

glosses as "who performs service," thus describing Rāma, not his deed. The translation takes *śubham*, "good," as a noun meaning "good deed" and supplies "to you."

11. Ck and the first gloss of Ct say Rāma's fear would have been of Vālin's prowess; Ct's second gloss says it was fear of condemnation for killing Vālin deceitfully.

12. It is no doubt largely for the play on words that Lakṣmaṇa is called *lakṣmi-vardhanam*, "bestower of good fortune" (with irregular shortening of the *i* vowel for the sake of the meter).

13. "inattentive" *pramattaḥ*: Both here and in verse 15, this might also mean "drunk," but Hanumān would be unlikely to speak so rudely to his king.

"time" *kālam*: Ck, Ct, Cr identify this second reference as the time promised for beginning the search for Sītā.

"Propitious" *śivā*: Cr notes that the sense is "suitable for setting forth."

"begun" *pravṛttā*: In his concern for the chronology, Ct says this means "nearly gone."

16. "another man" *puruṣāntarāt*: Cm, Cg, Ct, Cr explain that this is Lakṣmaṇa.

Cm, Cg supply *āgatam*, "has come," to modify *vacanam*, "speech." The translation supplies "the mouth of."

17. "no alternative" *nānyat . . . kṣamam*: Literally, "no other suitable [thing]." Cg points out that this implies "a means suitable for removing the offense."

Cg cites a verse from an unidentified *śāstra*: "The *añjali* [cupped palms] is the supreme position of the hands (*mudrā*) which quickly propitiates the gods." Cg says that by making the *añjali* toward Lakṣmaṇa, Sugrīva can remove the offense against the Blessed One (Rāma-Viṣṇu). Clearly, making the gesture suggested by Hanumān was felt to be a serious humiliation for King Sugrīva, and Cg points out that once will be enough. (Note also the humiliating simile below at verse 21.)

18. The critical reading, which produces a hiatus between *pādas* a and b, appears to be based on a single N manuscript, D4. All southern D, all S, and Ś1,Ñ1,D1–3,12,13 instead read *hy*, "for," in between. The remaining ten N manuscripts avoid it by less satisfactory readings at the end of *pāda* a.

20. "who must be propitiated" *prasādyaḥ*: The translation emends to the reading found in Ñ,V,B1,2,4,D3,5,7–9,11,12,T2,3,G1,2,M2, and Ct, Cr (other commentators ignore the verse). If the critical reading *prasādya*, "having propitiated," is followed, one must supply another verbal element in the passive. Crit. app. says Ck shares the critical reading, but the Mysore edition shows *prasādyaḥ*, as does VSP, implying that Cg shares the reading.

Ck editor Varadacharya says the verse means that one cannot reply to Rāma's anger by heroism; i.e., one cannot stand up against his anger.

22. The verse is ambiguous.

"surely knows" *jñāsyati*: Literally, "will know." The translation follows Cm, Cg, Ct, Cr.

"of Rāghava and Lakṣmaṇa" *sarāghavasyāsya*: Literally, "of this one [Lakṣmaṇa] together with Rāghava." Cm, Cg, Ck, Ct take this to mean "of Rāma together with Lakṣmaṇa," which is perfectly possible but not usual. This interpretation may reflect the commentators' discomfort with the reference to "human strength," *mānuṣaṃ balam*, read by all southern D, all S manuscripts, and Ñ1,D4,11. Cm, Cg say it means Rāma's natural strength (without his divine weapons, etc.) as demonstrated when he killed Vālin. Ck says Rāma's human strength was demonstrated when he killed Vālin, but his superhuman strength will be known when he kills Rāvaṇa. Ct simply asserts that the

words mean "strength going beyond the human." Cr gives an extraordinary analysis of *mānuṣam*, so that it would mean "in which there is destruction of such an amount [?], (*maḥ iyattāyā anuṣaḥ vidhvaṃso yasmin*)."

The meter is *vaṃśasthavila*.

All NE manuscripts have an alternate verse 22 [630*] (read also by D2,3,13 after 22): "For when he is angered at hearing that your promise is unsteady, he could burn up the worlds. And so, you whose prowess is like Indra's thunderbolt or like fire, must not act wrongly yourself."

Sarga 32

1. "when he was summoned" *pratisamādiṣṭaḥ*: Literally, "ordered." All available commentators say the prefix *prati*, "back," "in return," implies that Aṅgada has returned with instructions after delivering Lakṣmaṇa's original message.

3. "did not close in around" *na paryavārayan*: Literally, "did not surround." Cm, Cg interpret this to mean "out of fear they were unable to approach him." Ct, Cr say they didn't surround him and go with him. Presumably Lakṣmaṇa should have been stopped altogether, or at least accompanied by guards into the king's presence.

4–8. "filled with jewels" *ratnasamākīrṇām*: Cm, Cg say this means that these jewels are in shops, while Ck, Ct, Cr take *ratna* here to mean "many valuable or praiseworthy objects," not necessarily precious stones. What presumably troubles them is the repetitive "jewel-filled," a possible second meaning for "made of jewels," *ratnamayīm*. It is plausible that these "wares," *paṇya*, are to be thought of as displayed in shops, which Sir J. H. Marshall believed occupied the fronts of the large houses lining the main road in northern towns of the Mauryan period and later. See Marshall 1951, pp. 92,140. In place of verse 4, all N manuscripts but B2,D11 read an alternate two verses [632*] that avoid the double reference to jewels: "Overcome by anger, that best of slayers of enemy warriors Lakṣmaṇa saw a wondrous great cave made of gold, delightful, strewn with jewels, with bright-blossomed forests, with pillars gleaming with emeralds, with high gateways of coral."

"whose fruits satisfied every desire" *sarvakāmaphalaiḥ*: Ck, Ct take this to mean "always supplied with desired fruits."

The monkeys are called "sons of gods and *gandharvas*" in keeping with the explanation offered in the *Bālākaṇḍa* (1.16.3–6), where Brahmā instructs various divine beings to reproduce themselves in the form of monkeys to assist Rāma-Viṣṇu.

All available commentators agree that *padma*, usually "lotus," here refers, like the other two substances, to a type of unguent made from a fragrant wood.

"fragrant" *sammoditām*: Usually "delighted." Here the word presumably has the sense of *āmodita*, "made fragrant."

"*maireya* and *madhu*" wines: Here in the plural and as separate words, these are alcoholic drinks, which would have been stored in jars in the shops along the main streets. Cm says *maireya* comes from Mirādeśa. Agrawala (1963, pp. 116–19) discusses these drinks at length. Mankad (1965, p. 460) says that these are "types of trees." When the words appear in compound as *madhumaireya* as at 4.36.7, it is clear from *KāśiVṛ* on *Pā* 6.2.70 that a liquor made from honey is meant. Cf. 5.61.5.

In verse 8, *pādas* ab are lacking in Cg, Cr and are circled for omission in one of the Ck manuscripts, while for the whole of verse 8 all N manuscripts have three-verse sub-

stitutes [634* or 635*] that describe whitewashed palaces, etc. Though the crit. app. does not so indicate, GPP and Ck read for 8ab "resembling the Vindhya and Meru mountains," *vindhyamerugiriprakhyaiḥ*, an easier reading than the critical reading *prasthaiḥ*, "solid" or "tableland." In either case the syntactic connection of the half verse is awkward, and the translation supplies "and there were."

"mountain streams" *girinadyaḥ*: Cv, Crā, Cm, Cg note that this nominative plural must be taken as accusative.

9–13. Ck editor Varadacharya notes that in *sarga* 38 many of these same monkeys will be described as coming from their own regions with troops, and that it must therefore be assumed that they also maintained residences in the king's capital.

All N manuscripts produce a slightly varied list of monkeys at 11cd, most reading "Śatabali, Rambha, and Rabha" rather than "Dadhivaktra, Nīla, Supāṭala, and Sunetra."

14–16. All verses from 14–18 are probably a single syntactic unit, which has been divided in translation into three sections.

"Enclosed by a white stone rampart" *pāṇḍureṇa śailena parikṣiptam*: Literally, "enclosed by a white mountain." We follow Cm, Ct who take this to mean "surrounded by a rampart *or* bank made of crystal." Cg reads *sālena*, which then gives him "by a rampart made very white with plaster." Cr suggests "enclosed in the four directions by a slightly reddish mountain."

"trees" *vṛkṣaiḥ*: Cv, Crā, Cm, Cg explain the repetition of this word by saying the first-mentioned trees are "earthly" while the second group is "celestial." Cv wants to add "and," *ca*, after the second "trees." Ck, Ct, Cr say the trees given by Indra are "wishing-trees," *kalpavṛkṣaiḥ*. Verse 4.32.15cd is virtually identical to 4.32.5cd.

18. Cg is bothered by the repetitious phrases "lovely . . . house of the lord of monkeys," *vānarendragṛhaṃ ramyam*, at verse 14 and "Sugrīva's lovely house," *sugrīvasya gṛhaṃ ramyam*, at verse 18. He says the repetition may result from the large number of intervening modifiers and that the house is charming both in and of itself and by virtue of its stated attributes [pinnacles, trees, etc.]; or else that in the first instance it is taken as the house of the [previous] kings Ṛkṣarajas [father of Vālin] and Vālin, while in the second instance it is taken as having now become the house of Sugrīva [so that it is charming at two different times].

All N manuscripts but Ñ1,D1,11 read, either as an alternate for verse 18 or following it, all or part of three verses [641*] that include the arrival of Sugrīva's ministers.

All NE manuscripts but V1,B4 read verses 18–24 after 632*, which follows 4.32.4, when Lakṣmaṇa enters the city.

19. For the critical reading "filled with chariots and seats" *yānāsanasamāvṛtāḥ*, T2,3,M3, and Cg, Ck read *nānājana-*, "various people." The critical reading is shared by the GPP and Cr, who takes it quite literally: "filled with vehicles (celestial chariots, etc.) and with seats (beds covered with colorful blankets, etc.)." Cr also takes "enclosures," *kakṣyāḥ*, to be "doors." The pair of words *yānāsanam* commonly refers to two techniques of conducting foreign affairs: "marching and sitting [quiet]," i.e., "attack and defense [of a post]." But see the description of the contents of palace courtyards in the *Mṛcchakaṭika* near the end of Act IV.

21. The meaning of this verse is not clear, and there are numerous variants. D11 lacks verses 21–24 and all other N manuscripts read instead 643*: "There he heard sweet, enchanting singing, brought together as if in unison with stringed instruments, lutes, and flutes."

All N manuscripts but D11 include the description of the music and the elegant servants which follows, but all except V1 locate the description elsewhere. For Ñ2,V2,3,B1–3,D7, see note on 4.32.18 above. The remaining N read verses 21–24 after 4.30.25 [603*], when Lakṣmaṇa first arrives at Kiṣkindhā.

"continuous" *satatam*: At verse 21a, Cg appears to divide the words instead as *sa*, "he," plus *tatam*, which Cg says means "arising from the playing of *vīnās*, etc." Ck says the critical reading means "along with the sound of *vīnās*, etc., playing."

D8–10,G3 read at verse 21d *samatālapadākṣaram*, "whose words and syllables were in keeping with the measure *or* time," and not *samagīta-*. Cg offers two interpretations of the critical text, taking *gīta* first as a past passive participle meaning "sung by human voices," and then as a noun meaning "singing" or "song." He also says *sama-* may also mean "neither too few nor too many" in the sense that the syllables, the verse quarters, etc., were equal. The phrase is similar to those at 1.2.17,39 where Vālmīki's new song-form is described as *samākṣara*.

23–24. "absorbed in making exquisite garlands" *varamālyakṛtavyagrāḥ*: All available commentators agree that in this compound the word *kṛta*, usually "made," has the sense of a noun meaning "making" or "producing."

In contrast with its obvious meaning of "absorbed" in the above compound, *vyagrān* in verse 24 probably has its other meaning, "distracted" or "inattentive," so that when negated it means that the attendants were in fact attentive. In this way the construction becomes parallel for all modifiers. Ck, Ct have the variant *avyagrān*, "not distracted," which when negated implies that the attendants are "not in a hurry to serve."

"clothing" *-paricchadān*: Cm, Cg take this to mean "clothes and ornaments." Ck, Ct say the attendants do not have fine ornaments.

After verse 24, all southern D, all S, and B4 read thirty-eight verses (thirteen of them long verses) found in App. I, No. 17 (in crit. app. mislabeled No. 18) in which Lakṣmaṇa angrily twangs his bowstring in embarrassment at hearing the jingling of the ornaments of the ladies in the harem. Sugrīva again professes ignorance of the reason for Lakṣmaṇa's anger, but he sends Tārā to pacify Lakṣmaṇa, even though she is drunk. She makes an elaborate plea to Lakṣmaṇa to forgive Sugrīva's lustful indulgence. She also states that the monkey troops have already been summoned to Kiṣkindhā. She then invites Lakṣmaṇa to enter the inner apartments in spite of his embarrassment.

After verse 24, all NE but B4 read 4.30.28–31, a description of Lakṣmaṇa's anger.

25–26. "Surrounded" *samāvṛtam*: In all southern D; all S but G3,M3; in Ś1,B4,D2–4,12,13; and in all available commentators but Cg, verse 26f shows instead *samaṃtataḥ*, which is interpreted either as *samantataḥ*, "on all sides," or as *samaṃ tataḥ*, where *samam* then means "together with" and *tataḥ* means "then."

After 26cd (all NE but B4) or 26ef (all other N but Ś1,Ñ1), fifteen out of eighteen N manuscripts read thirteen verses (App. I, No. 18, in crit. app. mislabeled No. 19) describing Sugrīva's luxurious and regal surroundings, Lakṣmaṇa's redoubled anger, and Sugrīva's formal and deferential reception of Lakṣmaṇa.

After verse 26, all southern D and all S manuscripts read a half verse [644*] describing Lakṣmaṇa's renewed anger.

27. All NE manuscripts lack this verse.

The meter is *upendravajrā*.

Sarga 33

1. All NE manuscripts read an alternate passage [648*] for critical verses 1–6 (1–5 in B4). See note 6 below.

2–3. "breathing hard" *niḥśvasamānam*: Literally, "sighing." The term frequently describes the rapid breathing of an angry person which is often compared to the hissing of snakes, for which the term is also used.

"Indra's staff," *dhvajaḥ*, was a pole with garlands and a flag raised in honor of the god at his festival. See also 4.17.2 and note above. Cr curiously takes "rose up," *utpapāta*, to mean "fell to the ground."

5. "swayed" *vicacāla*: Here D5,8,10, and Ct read *saṃcacāra*, "moved" or "walked."

Ct makes a change of subject in verse 5cd, saying it is Lakṣmaṇa who stands like the wish-granting tree, an image "suggesting his benevolence."

6. All NE manuscripts read twenty-two lines [648*] in place of verses 1–6. (B4 reads them after 6ab and in place of verses 1–5.) D2–4,13 read lines 2–22 after 6ab and omit 6cd. In this passage, Sugrīva offers hospitality but is twice refused by Lakṣmaṇa, who insists on delivering Rāma's message, even though Sugrīva in fear promises to do whatever Rāma desires.

9. The verse is very elliptical and the translation is very free. All available commentators agree on the general meaning, but Ck, Ct are the most explicit. They say that in the first two cases *anṛte*, literally "falsehood," implies "when a promise to give . . . is broken," while *puruṣānṛte*, literally "falsehood concerning a man," means "when a promise of some service to a man is broken." They also say that "kills himself and his kinsmen," *ātmānaṃ svajanaṃ hanti*, means "destroys his own and his ancestors' worlds of merit," while Cm, Cg, Cr interpret literally: "he suffers the guilt of destroying himself and his kinsmen."

The verse is much like *ManuSm* 8.98, where the issue is literally false testimony about cattle, horses, and humans (slaves), and where the numbers "one hundred" and "one thousand" refer to the number of his relatives that a false witness destroys or deprives of heaven.

In *PañcT* 3.108 a similar verse is made to apply to making an improper legal judgment.

10. "does not repay" *na tat pratikaroti*: The text says literally "does not repay that," where the neuter pronoun implies something like *mitrakāryam*, "friend's purpose," as suggested by Cg. The same expression recurs in verse 13 below.

"when his own object is already achieved" *kṛtārthaḥ*: As Ck, Ct, Cr note, one must add to this the notion "through the help of his friends."

"ingrate" *kṛtaghnaḥ*: The literal meaning is "killing *or* destroying a benefit [provided for one by somebody else]." This basic sense of "killing" is important both in this verse and in verse 12.

"fit to be killed" *vadhyaḥ*: Ck, Ct take this to mean "to be ostracized," thus mitigating the punishment for ingratitude.

11. "this *śloka*" *ayam . . . ślokaḥ*: Cm, Ck, Ct, Cr say this refers to the verse just quoted, but it seems more likely, and more in keeping with epic style, that the next verse (12) is meant.

Ck, Ct interpret verse 11cd to mean "and hear what was said by Rāma, angry at seeing you ungrateful."

Ck, Ct gloss Brahmā as Hiraṇyagarbha, while Cg glosses as Svāyaṃbhuvamanu.

12. "brahman-killer" *brahmaghne*: All southern D, all S manuscripts but M3,B4,D7,11, and Ck, Ct read instead "cow-killer," *goghne*.

"ingrate" *kṛtaghne*: Again, this has its etymological sense of "favor-killer."

The crit. app. gives a reference to *MBh* 12.166.24 for a nearly identical verse. The same verse is also found in *PañcT* 3.157 and 4.11.

14. "if you wish to repay . . . service" *kṛtam icchatā*: Literally, "[by you] desiring [service] done." Ck, Ct, Cr take it as "desiring to make repayment of a service," while Cm, Cg say "remembering the service [performed]."

15. "snake croaking like a frog" *sarpaṃ maṇḍūkarāviṇam*: Literally, "snake with the cry of a frog." This produces two interpretations by the commentators. Cv, Crā, Cm, Cg say the snake croaks like a frog, thereby attracting a frog, which is then captured when it approaches. But Ck, Ct, Cr (the first with his usual expression of contempt for Cg) say that since such behavior by a snake is quite unknown in real life, the meaning of the expression must be that a snake has the sound of a frog when it is holding in its mouth a frog that it has just caught. Someone who without looking hears the trapped frog croaking will imagine that there is a frog there, but not a snake. Ck editor Varadacharya takes it to be simply a contemptuous popular saying on the order of: "The appearance is beautiful but the voice is like that of a donkey." He quotes another version: "Though the appearance is that of a snake, the sound is that of a frog." It is in any case clear that Sugrīva is accused of having misrepresented himself as someone who could be relied upon to return a favor. Perhaps the closest English saying is "a wolf in sheep's clothing."

17. After verse 17 (or 18), all N manuscripts add fourteen lines [654*] in which Lakṣmaṇa denounces Sugrīva as unworthy of favors, addicted to sexual pleasures, dishonest, etc., and threatens to kill him.

18. This verse is identical with 4.29.48. Lakṣmaṇa delivers Rāma's threat verbatim.

After verse 18 (or 18ab or added passage 654*), all N manuscripts add some or all of ten lines [655*] in which Lakṣmaṇa declares that with his destructive arrows he means to set an example that will deter others from failing their friends.

19. "you cannot see" *na paśyasi*: Literally, "you do not see." This is taken by Crā, Cm, Cg to mean "you have not seen," while Ck says "you don't remember." Cr transfers the negative particle *na* to the other verb *niṣevase*, "pursue," "enjoy," and gives both verbs a future sense: "You take no account even in your mind of Rāma's business. You will surely see the thunderbolt-like arrows from his bow, and then you will not enjoy pleasures."

The meter is *vaṃśasthavila*.

Sarga 34

6. "He rested" *śāyitaḥ*: Literally, "made to sleep" or "slept."

"what the time is" *prāptakālam*: Literally, "opportune" or "a favorable moment." The compound seems here to have the sense of two separate words as in verse 8 below. Ct says it means "what must necesarily be done." The reference is clearly to Sugrīva's failure to recognize that the rains are over and that the time has come for him to make good his promise.

7. The translation supplies "*apsaras*."

The commentators disagree as to whether the *apsaras* Ghṛtācī is the same as Menakā (Crā, Cg) or is someone else (Ck, Ct). In *MBh* 2.10.10 both are listed as attending the god Kubera. In any case, here all available commentators refer to the story of Viśvāmitra and Menakā in the *Bālākāṇḍa* (1.62.4–13), where the sage is distracted from his austerities by the *apsaras*. The story of their love affair is recounted at greater length in the *MBh* (1.65–66). There (1.66.7) it says they spent "a long time" engaged in love-play and it seemed but a single day.

8. "did not notice the passage of time" *prāptaṃ na jānīte kālam*: Literally, "does not know the [right] time has arrived *or* passed [to do something]."

9. "bodily nature" *dehadharmam*: Literally, "the essential characteristics of a body." Ck, Ct say this means eating, sleeping, fear, and copulation. D5,9,G2,3 read instead *paśudharmam*, "nature of beasts," of which Ct takes note and says "That is in fact the meaning." All N manuscripts but D1 read instead "ten years," *daśavarṣa*, in compound, so that the reference is to the time he spent (which in six of the N manuscripts becomes ten times one hundred years, or perhaps one hundred ten). The translation supplies "Sugrīva."

10. "the true state of affairs" *niścayārtham*: The compound is ambiguous. Literally, it means "decision matter." Cm, Cg understand "purpose in the form of a decision, that is, Sugrīva's intention." Ck, Ct say "decision as to what must be done." Cr says "the determined *or* settled truth, and this perhaps best suits the context."

12. "agitation" *saṃrambhaḥ*: This is taken by Ck, Ct as "excitement, agitation"; by Cm as "anxiety *or* haste"; and by Cg as "obstinacy *or* preoccupation."

13. "wealth, grain, and riches" *dhanadhānyavasūni*: Cg interprets this compound so that *dhana* means "elephants, chariots, horses, etc." and *vasūni* means "jewels."

14. Crā, Cg note the archaic gerund *nihatvā*, lacking in all legible N manuscripts and in half the S.

15. The translation follows Ct in interpreting the numbers in verse 15cd. The point is simply to indicate a very large number of *rākṣasas*.

This verse stating that Rāvaṇa lives in Laṅkā conflicts, of course, with the entire premise of the *Kiṣkindhākāṇḍa* that Sītā's whereabouts are unknown. See Goldman and Masson 1969, and Introduction p. 29.

17. The commentators disagree on the meaning of this verse. Cg says "Rāvaṇa particularly cannot be killed by Sugrīva without help." Ck, Ct say "Since [the *rākṣasas*] can't be killed by Rāma unaided and since Rāvaṇa is of fierce prowess, Rāma has particular need for Sugrīva as an ally, because it is impossible without Sugrīva to bring together an army capable of opposing the *rākṣasa* army, and because [the *rākṣasas*] can't be killed by humans." Cr says: "These *rākṣasas* and particularly Rāvaṇa . . . cannot be killed by Sugrīva without help, that is, without the extensive help of both Rāma and the monkeys." Crā, Cm show a variant (*tena*, "by him *or* by that," for *te na*, "they . . . not") and take the verse to mean that without help Sugrīva cannot kill Rāvaṇa, particularly since to kill Rāvaṇa one must first kill all these *rākṣasas*. See also note on verse 18 following.

18. "knowledge" *āgamaḥ*: Can also mean "arrival, acquisition, etc." Cv, Cg take it to mean Tārā's own understanding [of the information about Rāvaṇa]. Ck, Ct, Cr say it means the manner in which Rāvaṇa acquired his forces.

"direct" *vyaktaḥ*: Literally, "clear, specific." Here it seems to mean something like "directly perceived" or "definite."

Here and at verse 17, the commentators discuss the occasion when Tārā heard Vālin speak about Rāvaṇa. Because no such conversation occurs in the *Kiṣkindhākāṇḍa*, Crā, Cm, Cg say one can infer that such an exchange took place when Tārā repeated to Vālin Aṅgada's report of an alliance between Rāma and Sugrīva (4.15.14–17). They also infer that at that time Vālin said, "Why does Rāma have recourse to Sugrīva, who is weak, instead of to me who am strong, in order to kill mighty Rāvaṇa? [and thereupon told Tārā all about his (Vālin's) forces]." Ck, Ct dismiss this speculation, arguing that what is under discussion here is precisely Rāma's need to depend on his ally Sugrīva. This implies that it would be a mistake for Tārā to stress Sugrīva's weakness, which in turn no doubt explains Ck, Ct's interpretation of the preceding verse to mean that Rāma cannot kill Rāvaṇa without Sugrīva. It may be that Ck, Ct misinterpret the thrust of the Cm, Crā, Cg version, which is that Tārā is here primarily trying to justify Sugrīva's previous inaction by pointing out that he must wait for his army to arrive.

21. "decree" *saṃsthā*: This can also mean "limit." The verse then means "A time limit was set earlier by Sugrīva such that all the monkeys must arrive today."

22. "apes" *kapīnām*: Literally, "monkeys." Though technically the only true apes in India are the gibbons, the term is used here to distinguish one group of monkeys from another. For all these types of monkeys, see note on 4.26.3 above, Introduction, p. 38, and Goldman 1989, pp. 546, 552.

"langurs" *golāṅgūla-*: Literally, "with the tail of a cow." Cr says that they are a type of monkey distinguished by tails as long as their bodies.

No N manuscript shares 22ef, which is lacking in Ñ1,D1,2,4,13. All other N read instead 667*: "There will arrive by the millions those that wander the earth, [and] from the ocean, swift ones that dwell on islands in the ocean."

23. "previous danger" *prathamabhayasya*: Literally, "of the first *or* previous fear *or* danger." Crā, Cm, Cg interpret it as "fear *or* danger arising from Vālin's death." Ck says "danger to eldest (Vālin), that is, danger of death for Sugrīva." Ck as given in the crit. app. says "danger to the eldest, that is, danger to Sugrīva." Ct says "fear that Sugrīva will be killed just as Vālin was." Ck editor Varadacharya says fear of death is the "primary" one compared to other fears. Presumably Tārā means that the wives are afraid of being widowed again, this time at Lakṣmaṇa's hands.

Cv, Crā, Cg, Ck, Ct note the archaic use of the genitive with *śaṅkitāḥ*, "fear."

The meter is *puṣpitāgrā*.

Sarga 35

2. Crā, Cg note an archaic use of a neuter adjective *sumahat*, "great" before a masculine noun *trāsam*, "terror." All N manuscripts but B4,D1,3,4,13 have variants here, as do D8,G2,M1.

3. Sugrīva earlier (4.22.16–18) received from dying Vālin a divine necklace given to him by Indra which preserved the life of the wearer (4.17.5). It is not clear whether this is that same necklace, or whether it is a necklace at all. The word here is *mālyam*, usually "garland," which Ck, Ct take as meaning *mālām*, often "necklace." All available commentators agree that it is magic or divine, providing the wearer with all kinds of pleasures, including intoxication, according to Ck, Ct, Cr. Hence Ck, Ct say that when he removes it, Sugrīva becomes free of intoxication. Cm says merely that Sugrīva removes it as a polite gesture.

A number of words in the verse have double meanings: "wonderful," *citram*, can mean "colorful"; "of many properties," *bahuguṇam*, can mean "of many strands"; and "free of intoxication," *vimadaḥ*, can mean "free of arrogance."

6. Most commentators connect this verse with the preceding verse, and take *pratikartum* as "repay." Ck, Ct explain that *vikramam*, "valor," means a favor done by Rāma which arose from his valor. But Ck editor Varadacharya suggests connecting verse 6 with verse 7 and takes *pratikartum* as "oppose," i.e., "stand before [someone] in battle."

Only Ck, Ct attach importance to *devasya*, "of the king" or "of the god." They say what is meant is an *avatāra* of the Supreme God. Cr glosses as "always pleased," while Ck editor Varadacharya notes that the term is used as a form of conventional praise. Cm, Cg do not comment. It is certainly true that *deva* is commonly used in addressing a king or ruler (cf. 4.37.26).

11. "out of trust or affection" *viśvāsāt praṇayena vā*: The commentators disagree on the sense here. The translation follows Ck, Ct who construe these words with "let it be forgiven" *kṣamitavyam*, so that the meaning is that the servant's offense is to be forgiven through his master's trust that the servant is not ungrateful or hostile, or through the master's affection for the servant. Cr agrees that the master should forgive out of affection for the servant but says *viśvāsāt* refers to the trust engendered by the servant (Sugrīva): "If after encouraging your trust I have transgressed . . ." Cm says it means "out of the knowledge that one does not refuse someone who is dependent, even if he is sinful," which might refer to either the master's or the servant's belief. Cg does not comment on these words.

On the other hand, a good case can be made, both syntactically and contextually, for taking both terms as an explanation of Sugrīva's transgression. The idea is that an inferior has been led through overconfidence (*viśvāsa*) and friendship (*praṇayah*) to transgress the bounds of proper subordination and treat his superior mistakenly as an equal. Compare the well-known passage at *BhagGī* 11.41 where Arjuna begs forgiveness of Kṛṣṇa whom he had treated with what he has come to see as excessive familiarity, for what he may have said "carelessly or out of affection," *pramādāt praṇayena vāpi*.

13. "courteous" *praśritena*: This can also mean "humble."

All N manuscripts read verses 13–15 following verse 18.

17. "powerful" *sati sāmarthye*: Literally, "when there is capability." This might refer either to the ability to know one's faults or to some other ability, or even to strength. There are few variants.

"who recognizes his own faults" *doṣajñaḥ*: Literally, "knowing faults." The translation follows Cg who takes the verse to imply: "In ordinary life a capable man conceals his faults rather than making them known, but you are not like that." Cm, Ck, Ct understand the term more generally to mean "a wise person."

18. "for a long time to come" *cirāya*: Could also mean "at long last."

20. Cm, Cg, Ct, Cr say the verse means that the harsh words spoken by Lakṣmaṇa were his own, and that they were by no means Rāma's words repeated by Lakṣmaṇa. They say *bhāṣitam*, "speech" or "what was said," refers to Rāma's lament for Sītā which then inspired Lakṣmaṇa's anger, an interpretation supported by the verses [673*] read after verse 20 by all legible N manuscripts: "One with a sound mind must forgive those who are under the influence of mental darkness (*tamas*), and so, Sugrīva, you must out of friendship forgive [my] harsh words. For when I heard that great one's words confused by grief, my anger was excited. And so, being angered, I avoided gentleness and spoke sharp words to you." But Cts says the harsh words were in fact Rāma's but that

he said them only because he was overcome by grief, while Lakṣmaṇa himself is not to be blamed for simply repeating what he heard. As noted above (4.33.18), at least one of Lakṣmaṇa's harsh statements was in fact a verbatim repetition of Rāma's warning to Sugrīva.

Sarga 36

2–9. The translation reads verse 9ab before verses 2–8.

Cm explains that "all around the setting [western] mountain there are sixty thousand golden mountains."

"near the seashore" *samudrānte*: Cr takes this to mean "the far shore of the ocean."

"the sun's dwelling" *ādityabhavane*: This is taken by Cm, Cg, Ck to mean the rising (eastern) mountain, where, as Cm points out, the sun becomes visible. Ct, Cr take it to mean both the rising and the setting mountains.

The commentators say *padma* here is a type of sandal tree, though Cm says it may also be a *palāśa* tree.

Cr does not take *añjane* as a proper name but rather says it means "resembling collyrium," that is, black.

In the absence of the word "and" to connect *madhu* and *maireya*, the two words are taken as a compound, freely translated as "honey-wine." In the *KāśiVṛ* on *Pā* 6.2.70, it is clear that *madhumaireya* is a "*maireya* made from honey." Taken separately, either word can mean "intoxicating drink." See note on 4.32.7 above.

"devices" *kalpaiḥ*: The translation follows Cg, Ck, Ct. Cr says "capable of bringing by means of conciliation, gifts, etc.," but he shares a variant with D8–10 for *pāda* 9d. Ck, Ct say that among the means suggested, the "etc.," *ādibhiḥ*, implies also punishment, the fourth in the conventional list of kingly means.

Despite his own and Tārā's indications to the contrary, this is the first point at which we see Sugrīva take any action to fulfill his part of the pact.

10. In order to connect verse 10ab with 10cd, one must in Sanskrit supply an untranslated *teṣām* "of them." This lack may explain the easier reading *jñātāḥ*, "known," for *dūtāḥ*, "messengers" found in D8–10, which produces simply: "Those swift monkeys who were dispatched earlier are known by me. But send as well . . ."

11. "are too long in coming" *dīrghasūtrāḥ*: Literally, "who have a long thread" ("who string things out"). The irony of Sugrīva's criticism is probably intentional and must have been appreciated by the poems's original audience.

13. Ck takes the numbers to mean "hundreds of crores [=ten millions] and thousands of crores." As Cm, Cg note, Sugrīva wants to convey that there are countless monkeys.

15. "way" *gatim*: This word appears twice, once in compound. Crā, Cm, Cg take it to mean "abode," while Cr takes it first as "place" and then as "abode." The phrase *gatiṃ gatvā* is taken by Ck as "reaching each place," and by Ct as "going at a faster pace." The sense of verse 15a is less important than the wordplay: *te gatijñā gatiṃ gatvā*.

17. "the sky, where Viṣṇu stepped" *padaṃ viṣṇuvikrāntam*: Literally, "step walked by Viṣṇu." All available commentators take this to mean "the sky," which was the location of the second of Viṣṇu's three steps covering the universe (see the *ṚV* 1.154.1–6). See also Macdonell 1897, pp. 37–42.

19. "like Death or Time" *mṛtyukālopamasya*: The translation follows Ck. Cm says "like the time of dissolution [of the universe]." Ck editor Varadacharya says "time in the form of death," or "time of death." The two words are often synonymous.

20. "down from their mountain" *gires tasmāt*: Literally, "from that mountain." Cm, Cg, Ck, Ct all identify the mountain as Añjana, which means "collyrium," the color of these monkeys.

21. "who delighted" *ratāḥ*: Could also mean simply "staying," as suggested by Cr.

24. "red as Mars" *aṅgārakasamānānām*: Literally, "resembling Mars." The translation follows Cr. *Aṅgāraka* can also mean "charcoal," which is red when hot and black when cold.

25. Cm, Cg wish to carry over "down rushed" from verse 24, while Cr supplies "arrived."

"there was an untold number" *saṅkhyā na vidyate*: Literally, "the number is unknown" or "the numeration is not (there)." Ct, Cr say this means "uncountable."

26. "swift monkey army": The critical reading *mahājavāḥ*, "very swift" (which is noted by Cv, Crā as given in the crit. app.), is nominative plural and cannot modify *senā*, "army." One can treat this as very loose syntax, or take verse 26ab with verse 25, or adopt a variant in the singular as Cg has it. (Crā also notes a singular.) The meter is unaffected by the change from plural to singular. All N manuscripts show variants, but most are also plural. Only Ñ2,V1,2,B1,3,D7,11 read a usable genitive plural *vanaukasām*, "[army] of forest-dwellers."

"seeming to swallow up" *pibantīva*: Literally, "as if drinking."

27. D8–10 and all N manuscripts but B4 read the locative *himavacchaile*, "on the Himavān mountain," so that what the monkeys saw was the great tree on Himalaya, which Ck, Ct, Cr say is a sacred fig tree standing on Śiva's sacrificial ground. (Ck, which shares the critical reading, supplies "there, on Himavān" so that what is seen is still the tree.)

Cm, Cg want to establish that these monkeys are the messengers previously sent by Nīla, not those sent by Hanumān, who could not have returned already.

28. "charming" *ramye*: The critical reading is indicated as uncertain. T2,G,M2,D5, 6,8–10, and all N manuscripts but Ś1,V2,B4,D1,3,12 read instead *puṇye*, "holy, sacred."

Ck says the sacrifice in question was the "divine horse-sacrifice" and identifies the god as Śiva (Dakṣiṇāmurti), his own family's guardian deity. Though the name Maheśvara can be applied to a number of divinities, the god most closely associated with the Himalayas is Śiva.

29. Cm, Ck, Ct, Cr say that these magic fruits and roots come from the food (or ghee or *pāyasa*) that flowed down during the divine sacrifice.

The translation supplies "offered at that sacrifice."

31. Ck, Ct say the herbs include life-restoring plants.

33. "went off . . . ahead of their troops" *yūthānāṃ jagmur agrataḥ*: Ck, Ct take this in a temporal, not a spatial, sense: "previous to the arrival of the monkeys they had urged." This is no doubt an effort to make the instant arrival more plausible.

34. "swift-moving" *śīghrakāriṇaḥ*: Literally, "quick-acting." The critical reading is indicated as uncertain, but the twenty-one manuscripts that differ from it also differ from one another. The meaning in any case changes little.

Sarga 37

1. Sugrīva is not mentioned by name.

2. "who had accomplished their mission" *kṛtakarmaṇaḥ*: This may refer to their immediate task of summoning other monkeys, or, as Cr says, to their having "many times before accomplished what was to be done."

3. Of the six *pādas* in verse 3, the first four are a repetition of verse 4.35.4, with subject and object reversed.

4. NW and W manuscripts lack verse 4a–d.

In 4e, the critical reading *gacchāmaḥ*, literally "we go," is plural not dual and is indicated as uncertain. The S manuscripts D5,8,10,G2,3,M1 and the two N manuscripts D7,12 read the imperative plural *gacchāma*, "let us go," while the five S manuscripts D6,T3,G1,M2,3 show the expected dual.

7. "fit to see the women" *strīdarśanakṣamāḥ*: Cm says this means exactly that they could be permitted to see the king's women and had their senses under control. Ck, Ct, Cr say it means "fit to see the king even in the company of [his] women," therefore exceedingly trustworthy (Ck, Ct). As in the gender-segregated household of traditional India, it is only a man's closest kin and friends who may be admitted to the women's quarters. See Jeffrey 1989, Sinha 1991, and Sutherland 1992a. The problem with the literal meaning is that the women are no longer present. Verse 7 is not supported by Ś1,Ñ1,D1,2,4,12,13, which read instead 691*: "And the monkeys there said: 'Here we are!' "

11. "borne" *yuktam*: Literally, "yoked." Cm glosses with "supported."

Ck, Ct note that the sharing of a single palanquin implies the deepest friendship between Sugrīva and Lakṣmaṇa.

14. For verses 14c–16 (15–16 in B4), Ñ2,V,B1–3,D7,11 read eight verses [693*] elaborating on Sugrīva's regal procession and showing his prostration before Rāma. (D3 shares this text, but the crit. app. does not state where it is read.)

15. For verses 15–23, Ś1,Ñ1,D1,2,4,12,13 read one and a half transitional verses [699*] (mislabeled 698* in crit. app.) in which Sugrīva bows his head to the ground before Rāma.

16. In this strictly S text, Sugrīva humbles himself again by joining his palms before Rāma.

17. The army resembles a lotus pond filled with buds because all the monkey soldiers have their slightly cupped palms joined together [and raised] in salutation. But Ck, Ct say the reason for the image is that a lotus pond gives delight. The verse would then mean that the monkey army was as pleasing a sight to Rāma as a tank full of lotuses.

18. To reconcile the apparent contradiction between verse 16 and the obeisance in verse 18ab, Cg says that when Sugrīva was at a distance, he saluted Rāma with joined palms, and that now that he has come near, he falls at Rāma's feet. No N manuscript shares 18ab. Ñ2,V,B,D3,7,11 lack it, because their alternate reading at verse 14 already provides this detail, and the remaining N manuscripts read none of these verses (see verse 15).

19. For verses 19–23, Ñ2,V,B,D3,7,11 read thirteen lines [694*–698*] in which Rāma lectures Sugrīva on kingly duty and asks him to search for Sītā.

20. "distinguishes" *vibhajya*: Literally, "dividing," which directly implies dividing one's time among the three goals. It can also mean "worshiping."

21. "fallen" *patitaḥ*: Ck, Ct note that for a king this implies "deprived of his kingship."

22. "supporting his friends" *mitrāṇāṃ saṃgrahe*: This could equally well mean "acquiring friends *or* allies."

"gains religious merit" *dharmeṇa yujyate*: Literally, "is furnished with *dharma*." Cm, Cg believe this refers to *rājadharma*, which means the rules relating to a king's duty.

"three goals of life" *trivarga*: These are of course *dharma*, "righteousness *or* religious merit"; *artha*, "wealth"; and *kāma*, "pleasure."

The verse might also mean: "That king possesses righteousness who, serving the three goals of life, is intent on killing his enemies and devoted to supporting his friends."

23. It is possible to construe the verse so that "monkeys" and "counselors" are taken as two separate groups.

25–26. Sugrīva's words are similar to Tārā's speech at 4.34.5.

Cv, Crā, Cm, Cg construe verse 25 with verse 26ab. Cr construes the two verses separately, taking *kṛtam*, "what was done," to mean "service": "He who would not repay the service of you and your brother [done] through favor is a destroyer of great men, i.e., incurs the sin of killing great men."

27. "bringing" *ādāya*: Literally, "taking" or simply "with." Cm, Cg, Ct interpret this to mean "having summoned." No doubt they are bothered by the fact that the bulk of the monkey forces has not yet arrived, as is clear by what follows.

28–31. In order to distinguish the five words for "monkey" used here, adjectives based on primary meanings have arbitrarily been applied to some of them: *ṛkṣa*, translated as "ape" (in other texts often "bear"); *golāṅgūla* (literally, "cow's-tail"), translated as "langur"; *vānara*, translated as "forest monkey"; *plavaṃgama*, translated as "leaping monkey"; and *hari*, here "tawny monkey." All these words are used in this epic to refer to types of monkeys. The latter three, along with *kapi*, sometimes "ape," are commonly used in most contexts as synonyms, referring to any monkey, while the former two (along with *gopuccha*, also "cow's-tail") are evidently restricted to special types characterized by length of tail, color, etc. (Cv says at verse 30 that *plavaṃgama*, *vānara*, etc., are synonyms.) See Introduction, p. 38, note on 1.16.10, and Goldman 1989.

In the *Bālakāṇḍa* (1.16.3–6), the *vānaras* are said to be the offspring of gods and *gandharvas* but born to all sorts of mothers ranging from *apsarases* to snakes.

30–32. Cv, Cm, Cg, Ck, Ct all say that one must supply the word *kecit*, "certain," repeatedly during this description of the monkeys who will assemble. They would also repeat *āvṛtāḥ*, "surrounded," (a suggestion followed in the translation) and the expression *hariyūthapāḥ*, "leaders of monkey troops." Their idea is that certain monkey leaders will come surrounded by hundreds of thousands of monkeys, certain leaders will come surrounded by hundreds of millions, etc.

The verses use the numerous specific designations for astronomically large numbers, particularly *koṭi*, "crore," which equals ten million. There is unfortunately some disagreement about these designations, with Cm, Ct in one school, Cr in another, and Ck in still another. The most interesting is Cg, who cites a verse from an astronomy text: "They say that [each] subsequent one is to be regarded as ten times greater [than the one that precedes it]: one, ten, hundred, after that thousand, *ayuta*, after that *lakṣa*, *prayuta*, *koṭi*, then *arbuda*, *vṛnda*, *kharva* and *nikharva*, after that *padma* [literally, *mahāsaroja*], *śaṅku*, *samudra* [literally, *saritāṃ pati*], and *anta*, *madhya*, *parārdha*."

33. "kinsmen" renders *bāndhava*.

34. "resembled . . . a full-blown blue lotus" *prabuddhanīlotpalatulyadarśanaḥ*: This is taken by Cm, Cg to mean "having a beautiful color like that of a full-blown lotus," though it is not clear if they mean that his color changed because of his joy. Ct says the reference is to his eyes, which is plausible because joy might make them open wider or look brighter.

All NW and W manuscripts lack verse 34.

The meter is *vaṃśasthavila*.

Sarga 38

2–3. "illuminate" *kuryān nirmalām*: Can also mean "make clean." Ck, Ct interpret it to mean "free of the sun's heat," thus "cool."

4. "best" *śobhanam*: Literally, "auspicious," "glorious." As the commentators point out, what is "excellent" is repaying one's friends.

5. For verse 5, Ñ2,V,B,D1–4,7,11,13 read 705*, which is also read by T2,G3 in place of 5cd: "You are my brother, my comrade, and my beloved gentle friend. Sugrīva, please restore Vaidehī to me."

6–7. "slayer of his enemies" *arihā*: One of Indra's common epithets.

Śacī, Indra's wife, was the daughter of Puloman, so she is also called Paulomī. Anuhlāda, son of Hiraṇyakaśipu, was the younger brother of Prahlāda. Their mother, Kayādhu, was carried off by Indra. Cm, Cg, Ct, Cr refer to a purāṇic legend according to which Anuhlāda, with the consent of Śacī's father, seized Śacī who was desired by Indra. Indra then killed her father Puloman (and Anuhlāda as well, according to Ct, Cr) and married Śacī. Ck denies the existence of such a story. He adds that in any case it would not offer a proper parallel to Rāvaṇa's abduction of Sītā, since it is not a crime for a father to exercise consent with respect to his daughter, nor is their any question of killing a "consenter" in the present case. To strengthen his argument, Ck says that Indra has many epithets such as Vṛtrahā, "killer of Vṛtra," but is not known as Pulomahā. About the latter, Ck seems to be mistaken, since according to PW and the *Śabdakalpadruma*, Indra is called Pulomabhid, "destroyer of Puloman," by lexicographers, and Monier-Williams (1899) and Macdonell (1929) list several such epithets. In *HariVaṃ* App. I, No. 5, line 116, it is said directly that Indra, the "son-in-law," killed Puloman.

8. "As they were conversing" *etasminn antare*: Literally, "at that juncture."

11–13. The three verses make up one sentence in the Sanskrit.

The lotus filament *kesara* is said to be golden because of the yellow pollen carried on the anther at the top of the filament.

Particularly among N manuscripts, there are numerous variations in the content and order of the verses describing the arrival of the monkeys. These will be noted only where they are of particular interest.

15. Tārā's father is Suṣena, as is specified in 712*, two lines found following verse 15 in Ñ,V1,2,B1–3,D1,3,7,11.

The " mountain of gold" is Meru.

After verse 15, all southern D, all available S manuscripts, and B4 read a verse [714*] describing Rumā's father, identified by the commentators as Tāra.

16–17. Kesarin is legally Hanumān's father, as he is the husband of Añjanā. His biological father is, of course, Vāyu, the wind god. See 4.65.8ff.

19. Cr notes the augmentless imperfect *samabhivartata* "approached."

21. After verse 21, all southern D and all S manuscripts read one verse [716*] describing Gavaya.

23. Cg notes the irregular *parasmaipada* ending on the verb *adṛśyatām*, "appeared."

After verse 23, all southern D and all S manuscripts read two and a half verses [720*] describing Gaja, Jāmbavān, and Rumaṇvān.

24. "with a hundred and a thousand times" *sahasreṇa śatena ca*: Cr takes this to mean "one hundred thousand." The syntax is loose.

26. Because of the verse [714*] read by S manuscripts after 15, Cm, Cg, Ck, Ct explain that this Tāra is someone other than Rumā's father.

31. After verse 31, all southern D and all S manuscripts read one verse [733*] describing Dadhimukha (in GPP,D8–10,T2, Darīmukha).

32–33. It is not explained why Rambha is named again here. The same repetition occurs in 738* in Ñ2,V1,2,B,D7 but not in other N manuscripts. As noted above, various small groups of N manuscripts show numerous variants and substitutions in this catalogue of warriors, including repetitions of certain monkey names. In one manuscript, D11, there are thirty verses [734*] in place of 18–31. It appears that great pleasure was taken in elaborating such lists, and it is possible that some of the names had regional importance or familiarity.

After verse 33ab, all southern D and all S manuscripts read one verse [739*]: "Troop leaders arrived whose number is not known, and all the distinguished monkeys on earth came." The b *pāda* is the same as 4.36.25d.

34. Ck, Ct explain that because of the throngs, these monkeys stopped at a distance and presented themselves with a respectful bow.

35. Ck, Ct interpret: "Others, having reached the vicinity and having duly made themselves known, left. Others, such as Hanumān and Aṅgada, having come near, remained with cupped palms."

"assembling" *saṃgamya*: Cv, Crā, Cm, Cg read instead *saṃyamya*, "restraining," "binding," which they interpret as "tightening their garments," that is, "girding their loins."

36. "righteous" *dharmajñaḥ*: Literally, "knowing right." Ck, Ct say this means *rājadharmajñaḥ*, "knowing a king's duties."

Ck, Ct, Cr point out that Sugrīva joins his palms to address Rāma. He would not make the gesture to address his army leaders.

For verse 36, all legible NE but B4 read 743*: "Sugrīva, his palms cupped, presented all the mighty monkeys who had arrived to amiable Rāma."

37. "troop leader" *balajñaḥ*: Literally, "one who knows strength *or* troops." The translation follows Cm, Cg.

"when he has . . . encamped" *niveśayitvā* [for *niveśya*]; and "should be able to review" *pratipattum īṣṭe* (literally, "he is able to find out"): The meaning of the verse is unclear, particularly the identity of the subject of these two verbal forms.

Cm, Cg interpret "Monkey princes! Each troop leader, having encamped his own troops . . . should be able to know his own force."

Ck interprets "Monkey princes! Having properly encamped the troops . . . let each troop leader learn the encampment location of his own army and be able to protect his own army."

Ct says "Monkey princes! Having comfortably encamped his own troops . . . he who knows the truth about armies should be capable of knowing who has come and who has not come."

Cr says Sugrīva is speaking to Rāma: "The monkey princes, having encamped their armies . . . are comfortable. Therefore you, knower of troops, are capable of determining how large the army is."

Though the subject of the gerund should not differ from the subject of the main verb, such loose construction does occur in epic. If this were the case here, then the meaning might be: "Monkey princes! When you have duly encamped your troops . . . the knower of troops [i.e., the general, or Sugrīva or even Rāma] will be able to review the army.

All legible NE but B4 have an alternate 37cd [744*], so that the whole verse is unambiguous: "Having suitably reported the troops, the monkeys, big as mountain peaks, settled themselves comfortably in charming caves and forests, near mountain streams."

The meter is *upendravajrā*.

Sarga 39

1. *Sargas* 39–42 consist of a description of the rivers, mountains, countries, etc., of India and beyond, arranged for the most part according to their location around the points of the compass, the so-called *digvarṇana*, "description of the [four] directions."

Suspicion that these four *sargas* are a relatively late addition has been expresssed by many scholars, from Jacobi (1893, pp. 37–39) and Pargiter (1894, p. 234) to Bulcke (1960, p. 43), Mankad (1965, pp. xxxv–xlviii), and Brockington (1977, p. 442 and 1984, p. 329). That view was challenged long ago by Lévi (1918, p. 13) and recently by van Daalen (1980, p. 149). See the Introduction, pp. 29–35.

It is extremely difficult to determine what the "original" *Rāmāyaṇa* was like. What is clear is that 1) description of the four directions is not unique to this poem (see, for example, the *digvijaya* in the *MBh* 2.23.1–2.29.19); 2) *purāṇas* are particularly likely to include geographical descriptions (see for example *ViṣṇuP* 2.2–4; *BrahmāṇḍP* 1.2.15–19; also Kirfel 1920 and 1954); 3) the language of the four *sargas* as we now have them presents many difficulties of syntax, sense, and sequence, giving a persistent sense of a corrupt text; 4) manuscript support requires the inclusion of these four *sargas* in the crit. ed.

Throughout these four *sargas* there are numerous variants, alternate verses, additions, and omissions among the various N manuscripts. Only the most consistent or interesting will be noted.

For verse 1 or 1–2b, all N manuscripts but B4 have an alternate verse [746*]: "When delighted Sugrīva saw all the monkeys who had arrived seated on the ground, he said these words to Rāma."

2. "splendid as great Indra" *mahendrābhāḥ*: This could also mean "like [Mount] Mahendra."

4–5. Ś1,Ñ1, D1,2,4,12,13 lack these two verses and the following verse 6.

"Celebrated for their deeds and feats" *khyātakarmāpadānāḥ*: This is taken by Ck, Ct, Cr to mean "of celebrated heroism in battle." The translation follows Cm, Cg in taking the second half of the compound as a *dvandva*.

"traveling by land and on water" *pṛthivyambucarāḥ*: This is taken by Ck, Ct to mean "moving on islands in the midst of oceans."

6. "master" *guru-*: Often "superior, elder." The translation follows Cm, Cg.

After verse 6, Ñ2,V1,2,B1–3,D5,7–10,T2,3,G1,2,M repeat verse 3 or 3ab.

7. "appropriate to the moment" *prāptakālam*: The translation follows the commentators. *Padas* a–b could also be interpreted to mean "Whenever you think the time is right, just say the word."

8. Cr supplies "and," interpreting to mean "It is true that this undertaking is known to them and me."

12. "master" *prabhuḥ*: This might also be taken as an adjective, "capable," as Cr suggests.

"the means of success" *hetuḥ*: Literally, "cause." The translation follows Ck, Ct.

13. The translation follows Ct in supplying "knowing." A distinction is presumably made between Rāma's responsibility for deciding the overall strategy and Sugrīva's authority to command his own army.

All NW and W manuscripts lack this verse.

14. "companion" *dvitīyaḥ*: Cm, Ct take this in its literal meaning "second," in the sense of "second only to Lakṣmaṇa."

15. All N manuscripts have alternate 15cd (749* or 750*), and Ś1,Ñ1,D1,2,4,12,13 lack 15ef and all of verse 16. In all versions, Vinata remains the monkey summoned.

16. The verse is elliptical or corrupt. The translation follows Ct in supplying the subject "you." One might instead connect verse 16 with verse 17. As noted above, Ś1,Ñ1,D1,2,4,12,13 omit verse 16.

Though Sugrīva himself is the son of the sun, it is not elsewhere implied that other monkeys are the offspring of the sun and moon in particular.

17. "accompanied" *vṛtaḥ*: Literally, "surrounded by" but contextually "accompanied" is more apposite. See verse 38b and following.

18. Ct says this command suggests that Rāvaṇa may have residences in all four quarters of the world. He is perhaps bothered that monkeys should be sent east to seek Sītā when reference has already been made to Laṅkā.

19–23ab. The text appears corrupt and in the critical text there is no syntactic reason for the persistent use of the accusative in verses 19–22, nor can these verses be connected with others. All legible N manuscripts but D11 have additional or alternate verses (752* or 758*) that include the verb *mārgata*, "search!" Cm, Cg, Ct, Cr try to deal with the problem by supplying *prāpya*, "reaching." In translation, the difficulty disappears.

For information on location of places, rivers, mountains, etc., see Law 1954, which also has an extensive bibliography of earlier studies; and Sircar 1967.

The commentators explain that *kālindī* (another name for Yamunā) modifying the river Yamunā means "arising in the Kalinda mountain." *Yāmuna*, "relating to Yamunā," may well be (as the commentators suggest) a name for the mountain Kalinda, with the meaning "where the Yamunā arises."

It is difficult to understand in what sense some of these place names are "eastern," for example, Sindhu (Indus) River (though it might be possible to take *sindhum* here to mean simply "river"). Cm, Cg, Ct all try to establish a center in relation to which these geographical locations may be considered to be east. They choose a "middle

country," the *āryāvarta*, "abode of Aryans," lying between the Himalayas and the Vindhyas, but they give no north-south axis. Cg even describes a river named Śarāvalī, which flows in a circle like a bracelet between those two mountain ranges, and names that as the center. All available commentators are emphatic that the point of reference is neither Mount Meru, the traditional center of the world, nor Kiṣkindhā, where the monkeys are actually standing.

Mankad (1965, p. xliv) treats *brahmamāla* as two names, taking *brahma* as *suhma* (East Bengal), but he is here following the reading of *MatsyaP* 163.67ab, not the crit. ed.

"the large villages of Magadha" *magadhāṃś ca mahāgrāmān*: Cg glosses this as "the Magadha country, which has large villages," perhaps because he thinks it unlikely that Rāvaṇa would try to hide Sītā in a settled place outside his own kingdom.

"silkworms" *kośakārāṇām*: This follows Ck, Ct, who take the compound as "makers of cocoons," a sense it has in *BhāgP* 6.1.52. Guruge 1961, p. 151 notes the suggesion that the meaning is "silk-makers," and therefore it refers to China or Assam. Cm says these are "goldsmiths," while Cg says they are "particular kings."

"of silver mines" *rajatākarām*: This may instead be a proper noun.

23cd–27. The name *karṇaprāvaraṇāḥ* means literally "having ear-coverings." The commentators interpret this variously. Cg says "whose ears are covered, that is, lacking [external] ears"; Cm, Cr say "whose covering [= clothing] is their ears"; Ck, Ct say "who have large external ears." These creatures are mentioned in *MBh* 2.28.44, and according to Pargiter (1922, p. 346), also in Pliny and Mandeville, not to mention the *MārkP* and *MatsyaP*. As female *rākṣasas*, they are found in Laṅkā (therefore south, not east) by Hanumān in the *Sundarakāṇḍa* (5.15.5).

The *oṣṭhakarṇakāḥ*, literally "lip-ears," are taken by Ck, Ct, Cr to have ears reaching as far as their lips and by Cg to have ears on their lips. They appear in *MBh* 2.28.48 as *oṣṭrakarṇikān* (though there are many variants), and they are in the south, not the east.

In verse 25, the *lohamukhāḥ* are "iron-mouths" or "iron-faces," which Ck, Ct, Cr say indicates the dark color and hardness of iron. Ck, Ct say that all these exotic types are kinds of *rākṣasas*. But Lévi (1918, pp. 141–42) says that the *lohamukhas* at least may have been rather ordinary "savages" who swam out to the boats of Arab traders to trade amber for iron and literally put the iron in their mouths to carry it as they swam back to their island.

"one-legged men" *ekapādakāḥ*: These are found in the south in *MBh* 2.28.47. Pargiter (1922, p. 358 note) says these too are in *MārkP*, as well as Pliny and Mandeville.

"with ear ornaments" *karṇacūḍāḥ*: Literally, "having ear-crests." This is of uncertain meaning and shows many variants in the manuscripts. For *kirātāḥ* (usually "tribal mountain people"), Cm cites Viśva to justify his gloss "of small body" but includes the meaning "barbarian." Cg points out that two different groups of Kirātas are referred to here.

All available commentators agree that these "tiger-men" are literally half tiger, half man. Ck, Ct, Cr specify that the upper part is tiger, the lower part man.

28–29ab. "by swimming or by boat" *plavanena plavena ca*: The early commentator Sarvajña Nārāyaṇa says this means "by leaping and by flying [through the air like a bird]."

Again there is no reason for the use of the accusative. The translation incorporates Cg's supplied *gacchata*, "go!" The translation also follows all available commentators in interpreting the indefinite *ye*, "those that," as "those islands that." At 4.65.36, Ct notes that the presence of mountains is important as providing a place for monkeys to

touch down on as they leap across the various oceans. It is believed that the higher up the monkeys are, the farther they can leap.

In his Introduction, Mankad (1965, pp. xxxviii, xl, and xli) has an extensive but confused discussion of Yavadvīpa, which he says is a corruption of Jambūdvīpa, the island named here by all N manuscripts but B4.

The compound *suvarṇarūpyakam* means literally "gold and silver." This may be one island (Cm, Cg) or two (Ck, Ct) and may be either a description or a proper name.

29cd–30ab. The verse 29cd forms an incomplete sentence. The translation follows Cm, Ck, Ct in treating *atikramya*, "going beyond," as a preposition, "beyond," and in supplying "there is." Cg takes the gerund verbally and supplies "go to that [mountain]." Cr supplies *prāpya*, "reaching."

30cd–31. All southern D and all available S manuscripts read three and a half verses [765*, 766*, and 769*] distributed before and after verse 31ab and after verse 31cd, describing a far shore of the salt ocean and another river called Śoṇa. All N manuscripts but D11 have alternate verses [763* or 764*] for 30cd.

31. "islands in the sea" *samudradvīpān*: All available commentators identify these as being in the *ikṣusamudra*, "sugarcane syrup ocean." This is the first ocean beyond the salty ocean that, in the purāṇic geography, surrounds Jambūdvīpa.

For verse 31cd, all N manuscripts have an alternate full verse [767*], describing an ocean Kālodakam, "black-waters."

32. Cm, Cg tell us nothing about these *asuras*, but Ck, Ct, Cr say that they have been given permission to eat living beings, which they are able to catch by grasping the shadows and drawing the creatures toward them, a talent they share with Aṅgārakā (4.40.26) and Siṃhikā (5.1.166).

33–35. "by some means" *tīrthena*: Literally, "by a ford." The translation follows Cm, Ck, Ct, Cr, and the first gloss of Cg. The commentators justify this interpretation by citing a Nighaṇṭu (Cm), Vaijayantī (Cg), Medinī (Cr), and "another glossary" (Ck). The commentators agree that what is meant is a means for avoiding the shadow-snatching *asuras*. Ck suggests that, for example, one might go on a dark night. Cg's second gloss says crossing "by a ford" might be the only way to avoid them [perhaps because if one were deep enough in the water one would not cast a shadow?].

Ck, Ct note that the ocean is like a black cloud because sugarcane juice is dark.

The Lohita ("red") ocean is identified by Cm, Cg as the *madhusamudra*, "wine *or* spiritous liquor ocean," the next in order of the seven concentric oceans in the purāṇic geography.

All available commentators say the *kūṭaśālmalī*, a type of silk-cotton tree, is the source of the name *śālmalidvīpa*, the next big island, on or near which Viśvakarman built the fabulous bird Garuḍa's house.

36–37. After verse 37ab or 37cd, all southern D and all S manuscripts read a half verse [772*]: "The *rākṣasas* are killed by the power of *brahma* day after day." As Mankad shows (1965, pp. xlii–xliii), full details of the Mandehas are found not only in the *āraṇyakas* but also in the *VāyuP* and *BrahmāṇḍP*. He is wrong, however, when he claims that the Mandehas are mentioned in no other major *purāṇa*, since Kirfel (1954, pp. 60–61) shows that they are described in detail in the *ViṣṇuP* (2.8.45–52). Ck (and following him, Ct) explains that the Mandehas hang head downward from mountain peaks at night, then at sunrise turn right-side up and combat the sun. Burned by the sun and struck by the power of *brahma*, they fall deprived of life into the ocean. Revitalized in the water, they once more hang from the mountains all night. But Ck states that these

verses in the *Rām* are interpolated. He refers to the *āraṇyaka* and to his own commentary on it, explaining that the whole notion of Mandeha *rākṣasas* rests on a misreading of the *āraṇyaka* text. In it there is a description of certain *rākṣasas* being cast onto the *mandehāruṇa* island who do fight the sun much as described above and are defeated by the power of water consecrated by the Gāyatrī verse. Ck says that the name was mistakenly broken apart to yield the name *mandeha* for the *rākṣasas* and *aruṇa* ("dawn") for the island. He says there are no references to any *aruṇa* island in the old volumes. (He does not say whether there are other references to a *mandehāruṇa* island.) Sāyaṇa's commentary on the *Taittirīya Āraṇyaka* 2.2 (vol. 1, p. 121) construes the crucial phrase *mandehāruṇa dvipe* to mean "on the island named Aruṇa which has become the possession of the *rākṣasas* named Mandeha."

Although it is clear that the *Kiṣkindhākāṇḍa* verses 36–37 are an incomplete version of the story, they bear almost no resemblance to the text of the *VāyuP* or the *BrahmāṇḍP* as cited by Mankad or to the *ViṣṇuP* as cited by Kirfel. Therefore one cannot demonstrate a direct source.

38. The translation is free.

Cm, Cg, Ck, Ct note that two of the mythical seven seas have been skipped over, because the order from the center out is salty, sugarcane syrup, wine (or spiritous liquor), ghee, curds, milk, and fresh water. Cm, Cg say that because one cannot reach the milk ocean from the wine ocean without crossing the two that intervene, one must understand that Sugrīva mentions them though they are not specified here. But Ck says Sugrīva omits them intentionally because they and the islands in them have no hidden places to be searched, and that just by traveling across them one would unavoidably see what is on them. Ct cites both Cm and Ck.

39–41. Presumably the lake is on the mountain, though nothing in the text indicates this. The lotus bed in turn is no doubt in the lake.

43. "placed" *kṛtam*: Literally, "made." The translation follows Cm, Cg, Cr. Ct says it means "made by *brahma*."

The translation again follows Cm, Cg, Cr in supplying "water" to complete the sense of verse 43cd. Ck, Ct instead give the meaning "universe" to *sacarācaram* (literally, "with moving and unmoving"), translated "with all its animals and plants." All N manuscripts except possibly B1,2 (crit. app. appears faulty) lack 43cd, but their alternate half verse [774*] contains a redundant reference to the mare's face.

All available commentators refer to the story of the seer Aurva, whose anger was changed into a mare-faced fire, which was placed in the ocean to be neutralized. They cite *MBh* 1.171.21, though the story of Aurva begins at 1.170.1.

45. D8–10,T3, and Ck, Ct read "on the northern shore." Ck explains that what is meant is the northern shore of the eastern part of the fresh-water ocean.

"Jātarūpaśila" is taken as a proper noun but might possibly be a modifier, meaning "with golden rocks."

46. As it appears in the crit. ed., this is a sentence fragment only, lacking both subject and verb, and cannot be construed with any adjacent verse. All southern D, all available S manuscripts, and D11 have a preceding additional verse [775*]: "There, monkeys, you will see the snake who supports the earth, his eyes wide as lotus leaves, radiant as the moon." All remaining available manuscripts read instead of 46ab a half verse [776*]: "There you will see, seated in front of the mountain, blazing with majesty . . ." The editor, apparently unable to choose, has reproduced half of the southern recension, of which half in turn is shared by N. Unfortunately this does not provide a com-

plete sentence. In the absence of an obvious choice, the editor should probably have included 775*, since elsewhere he has in general followed the S recension. The translation supplies "you will see," which is the verb *drakṣyatha* found in both N and S. Needless to say, this solution does not take into account the meter.

47. In purāṇic legend, the *tāla*, "palmyra," banner is associated with Kṛṣṇa's brother Balarāma, often considered an incarnation of the snake Śeṣa (or Ananta). Balarāma also wears blue garments.

"resting on a sacred mound" *savedikaḥ*: Here the translation follows Ct, who understands *ādhāravedikabandhasahitaḥ* as "together with a sacrificial platform in the form of its supporting embankment."

52. Cg notes that purāṇic legend says that Viṣṇu's first step [when he regained the universe from the demon Bali] was on earth, the second in heaven, and the third in Brahmaloka (see also 4.36.17). He explains that placing one foot on the sunrise mountain and one foot on Meru covered the eastern and western limits of Bali's kingdom. Cg tries to reconcile the two versions of the story by noting that because Meru's summit is in heaven, Viṣṇu's second step as described here was in fact in heaven. There appears to be no well-known purāṇic source for locating Viṣṇu's first step on the Saumanasa peak of the sunrise mountain.

53. The translation follows Cm, Cg, Ct in supplying "upon reaching" to complete the sense of verse 53cd.

Ck, Ct, Cr say that when the sun reaches Saumanasa, it is at its most visible [brightest?] for those residing on Jambūdvīpa. Cm, Cg specify "to those on the southern side of Meru." Ct (cited by Cr) says that this statement applies to the *kṛtayuga* (the first and best age of the world). In a rather obscure sentence, he seems to say that for residents of Jambūdvīpa the maximum visibility [or brightness?] of the sun in the *tretayuga* (second age) came when it reached the middle of the milk ocean; in the *dvāparayuga* (third age), when it reached the middle of the wine ocean; and in the *kaliyuga* (last and worst age), when it reached the middle of Laṅkā. This seems to suggest a contracting solar orbit as the universe degenerates.

It is not easy to visualize the sun's course as expressed in the *vedas* (Macdonell 1897, p. 10) or in the *purāṇas* (see for example *ViṣṇuP* 2.8.12–48 or *MatsyaP* 1.126). But the astronomer Āryabhaṭṭa (late fifth or early sixth century A.D.) seems to have understood clearly that it was in fact not the sun and stars that moved, but rather the earth that rotated on its axis (see Colebrooke 1837, vol. 2, p. 392).

54. Cg quotes scripture to prove that there are two kinds of seers named in this verse, the Vaikhānasas, literally "hermits," born from Prajāpati's (Brahmā's) nails, and the Vālakhilyas born from his hair. (The same interpretation is found in commentaries on 3.5.2, where the two words also appear.) See also verses 4.42.31,33. Kane (1962–1975, vol. 2, part 2, p. 917) says that *vaikhānasa* is the ancient name for *vanaprastha*, occurring as early as *ṚV* (e.g., 9.66 and 10.99).

55. This difficult verse shows many variants in the manuscripts. The idea may be that living beings see only when the light of the sun shines on this island. The translation follows Cm, Cg, who interpret *prakāśate*, "shines" or "appears," in its application to the eye of living beings as meaning "becomes capable of grasping sense-objects," i.e., "sees."

The critical reading *sudarśanaḥ* is not supported by any N manuscript, and the island is called *saṃdarśana* in Ñ2,V,B1–3,D7,11 (which include all available NE manuscripts). It is in any case not clear how the island, whether Sudarśana or Saṃdarśana, is located

on the mountain Saumanasa. Cv, Cm identify Sudarśanadvīpa, "beautiful island," with Jambūdvīpa, presumably because in *MBh* 6.6.15ff. and *PadmaP* 1.3.16ff. the latter is described at length under the name Sudarśana.

57. After verse 57, all southern D and all available S manuscripts read two verses [785* and 786*], the first of which says that the "east," *pūrva*, is so called because the sun rises there "first," *pūrva*, and the second of which repetitiously tells where Sītā is to be searched for.

58. "guarded by the thirty gods" *tridaśāvṛtā*: Literally, "covered *or* obstructed by the thirty [gods]." Indra, king of the thirty (or thirty-three) gods, is the guardian of the east (see also verse 63 below).

Ś1,Ñ1,D1–4,12,13 (including all NW manuscripts) lack this verse as well as verse 59ab.

63. The meter is *vaṃśasthavila*.

Sarga 40

1. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 40 as "suspect," or "Stage 2."

"distinguished" *abhilakṣitān*: Literally, "appearing," perhaps "bearing marks." This is taken by Cm, Cg to mean "whose great deeds have been seen"; by Ck to mean "celebrated"; and by Ct, Cr to mean "chosen ('tested,' Cr) for their capacity in the undertaking."

2–5. "great monkey" *mahākapim*: It is clear from this reference to Jāmbavān that he was viewed as a monkey, not, as in several other *Rāmāyaṇa* versions, a bear. There are many similar references throughout the *Kiṣkindhākāṇḍa* (see Intro. pp. 38–39). The description of him as "Grandfather [Brahmā]'s son," *pitāmahasutam*, reflects the verse [490*] found in all S manuscripts following 1.16.6 where he is the product of a separate creation from the other monkeys: "Jāmbavān, bull among *ṛkṣas*, has already been created by me. He was born suddenly from my mouth as I was yawning."

Cm, Cg say this Suṣeṇa is not Tārā's father. They are no doubt troubled because in the next *sarga*, Tārā's father Suṣeṇa is sent to the west (4.41.2). The only variant names offered are Supārśva in D11 and Kumuda in Gorresio's edition. Jacobi (1893, p. 40) finds that the inclusion of Suṣeṇa in two search parties is an inconsistency supporting the contention that originally there was only one search party, the one sent to explore the Vindhyas.

The god of fire is here credited with sons under his name as Agni and also as Hutāśana, "eater of oblations." Ck says the modifier *hutāśana* is subordinate to Agni's role as the deity presiding over all forms of fire.

8–10. All available commentators here point out that the Vindhya mountains are south from the point of view of *āryāvarta*, or the "middle country." They say this because it is generally suggested that Kiṣkindhā is actually south of the Vindhyas (see for example Jacobi 1893, p. 37, and Lévi 1918, pp. 93–94, as well as Bhatt's 1964 critical note to 1.1.53). However, Sankalia (1973, p. 48) places all the significant locations of the *Kiṣkindhākāṇḍa* (including Laṅkā itself) on the Chota Nagpur Plateau, which is well to the east and north of the traditional placement.

The critical reading *avantīm abhravantīṃ ca* is uncertain. D5,6,8–10,G2 read *ābravantīm avantīm ca*, and there are many other S variants. Most N manuscripts are very dif-

ferent, such as *jambūmatīṃ, candramatīm*, etc. The name Avantī generally refers to a western region and recurs as such at 4.41.11.

Cm, Cg explain that these verses direct attention to the rivers, cities, and regions to the west and to the south of the Vindhyas, while the next group of verses indicates places in the region east of the Vindhyas (but still "south").

11–13. For Ṛṣika, B1,D8–10 read Ṛṣṭika.

The critical reading Bañga is uncertain. D8–10 and GPP read Matsya, while D5,6,T2,3,G1,M2 read Vatsa. The N manuscripts diverge widely, offering Śaka, Aśma, Aśva, etc.

All available commentators are at pains to explain away the double reference to the river Godāvarī, saying that the first mention (verse 9) refers to the part of the river to the east of the Vindhyas, while the second mention here refers to the part in the Daṇḍakāraṇya.

Cm, Cg say Ayomukha is Sahya, while Ck, Ct say it is another name for Mount Malaya derived from its sandal forests. Since Ayomukha means "iron-mouth" and iron is considered black, Ck implies that Malaya is black with trees.

16. Ct, Cr note that Agastya's hermitage has earlier (3.10.29) been described as being in the northern part of the Pañcavaṭī forest, so that either he has another one here on Mount Malaya, or else this is another seer with the same name. In verse 34 below, Agastya is said to have a palace on Mount Kuñjara.

17. No N manuscript names the Tāmraparṇī.

"crocodiles" *grāha-*: This can be any rapacious water-dwelling creature.

18. Ct observes that the image is of a modest young woman whose body is covered.

19. "befitting" *yuktam*: The translation follows Cg. Ck, Ct say "joined to the city ramparts." Cm, Cr say the door is part of the city gates. Cg says the term "door," *kavāṭam*, implies the city. Ck editor Varadacharya says that it may be the name of a city, as does Ali (1966, p. 21), where it is taken as Kāvaṭa, "capital of the Pāṇḍya kingdom." N manuscripts show no useful variants, most reading *kapāṭa*, with the same meaning.

After verse 19, all N manuscripts read six verses [810*] describing Malaya and telling a legend in which Kaśyapa curses the nearby ocean to be devoid of waves because they had disturbed a sacrifice.

20–21. The syntax is faulty: The subject of the gerunds is "you," while the subject of the main verb (an unstated "is") is "mountain." The translation supplies "you will find." All N manuscripts but V3,B4 have additional or alternate verses such that the problem does not arise. All NW and W but D7 lack verse 20 altogether.

"consider what best to do" *sampradhāryārthaniścayam*: Literally, "ponder the decision of the matter." All available commentators explain that this refers to crossing the ocean.

"on the shore" *sāgare*: Literally, "by the sea."

"majestic" *śrīmān*: This adjective appears twice in verse 21, and the commentators are at some pains to give it two meanings.

"in that place" *antare*: This is glossed by Cg, Ck, Ct as *avakāśe*, "space," and by Cr as "shore." Ct says that the space is connected with the digging of the ocean [by the sons of Sagara?].

Ck, Ct, Cr say that the mountain "plunges" into the sea on one side only, i.e., it is not an island.

22–23. "Every time the moon enters a new phase" *parvasu parvasu*: Literally, "on all days of the four changes of the moon."

Cg says Indra comes to the mountain for ritual bathing in the ocean at each change of the moon's phase. As Ck, Ct point out, this reference to Indra is meant to show that the mountain's name, Mahendra ("great Indra"), is appropriate.

All N manuscripts but B4,D7 lack verse 22 entirely, and B4 lacks 22ab.

24. "On the far side of that ocean" *tasyāpare pāre*: Literally, "on its other, far shore," which one can take to refer to the ocean (Cm, Cr). Ct, Cr are concerned to explain that the island (presumably Laṅkā) is in fact an island, separated from the mainland (or Mount Mahendra on Jambūdvīpa) by the southern salt ocean to its north (Ct) and by the presence of another ocean (presumably of sugarcane syrup) to its south (Cr). The problems of terminology arise because of the purāṇic system of concentric rings of "islands" and oceans. Laṅkā is not usually listed as one of these seven major islands.

Ś1,Ñ1,D1–4,12,13 have an alternate verse 24ef [814*]: "Search there for Sītā and Rāvaṇa's hiding place." These same manuscripts then lack verses 25–26.

25. Cg says that though it is known where Rāvaṇa's hiding place is, we must understand that Rāvaṇa may have taken Sītā elsewhere. Hence, monkeys are sent also in the other three directions. Cm points out that this firm declaration that this is Rāvaṇa's country is intended to ensure a very determined search. Ck, Ct, Cr do not comment. See Intro. p. 29.

26. This verse is lacking in eight N manuscripts, including all NW and all W but one. See note on verse 24 above.

Aṅgārakā is presumably another name for Siṃhikā, who will catch Hanumān by his shadow as he is leaping toward Laṅkā (5.1.166).

After verse 26, all southern D, all S manuscripts, and B4,D11 read one verse [816*] that is mostly wordplay: "Making all doubts [about places to be searched] no longer doubtful, being [yourselves] free of doubts, search for the wife of the king whose energy is boundless." Here Cg recalls Sugrīva's earlier denial of knowledge about Rāvaṇa (4.7.2) and claims this (added) verse makes it clear there is no conflict when Sugrīva now says, "This is Rāvaṇa's country." Cg says Sugrīva couldn't declare with certainty [earlier when speaking to Rāma] something that was known only uncertainly through a chance sighting [of Rāvaṇa carrying Sītā through the sky to the south]. But now he makes such a positive statement [to the monkeys] to insure a serious search.

27. All N manuscripts but D11 have an alternate verse [817*] describing a nameless golden mountain.

31. All N manuscripts but B4 (crit. app. gives contradictory information about D7) have an alternate verse [821*] describing a nameless mountain bright as the sun.

32. After verse 32 (or 33), all N manuscripts read all or part of 2 verses [822*], the first a simple formula of search orders, the second referring to Mount Mālyavān.

33. "honey" *madhūni*: This could also mean "sweet wines."

34. Cm, Cg, Ct note that this is a different house belonging to Agastya.

36–37. Ck, Ct are troubled that Bhogavatī is here described as above ground when it is well known as the underworld city of the snakes (usually *nāga* but here *sarpa* and *pannaga*.) So they point to Agastya's multiple residences on earth and his presence in the sky as the star Canopus and say that this Bhogavatī is a duplicate city in which the snake-king Vāsuki appears by virtue of yogic powers.

"go" *niryāya*: Literally, "having gone out." This is taken by Cg as "having left Agastya's residence"; by Cm as "leaving it [= Bhogavatī]"; and by Ct as "having gone especially [for that purpose]." The syntax is loose.

After verse 37, all southern D and all S manuscripts read a half verse [832*]: "And whatever other places are concealed there [should be searched]."

38–39. "Ṛṣabha": The name means "bull."

Cm, Cg (unlike Ct, Cr) say these names describe colors of different types of sandalwood paste: yellow, red, and dark green. They also take *agnisamaprabham*, translated as "bright as fire," as the name of another type (which of course has the same color as fire). Even *divyam*, translated as "heavenly," can be a type of sandalwood paste. Lévi (1918, pp. 105–11) explains in detail the three categories of sandal: white, red, and yellow. He says the yellow was the most prized and included both *gośīrṣa* and *hariśyāma*.

After verse 41, all legible N manuscripts read four verses [834*] (D11 reads only the first line). These verses mention, in turn, the hermitage of a sage Tṛṇāṅku (not found here in Ś1,Ñ1,D2–4,12,13), and a river named Saumanasā. The sage, whose name is given in some of these manuscripts as Tṛṇāṅgu or Tṛṇāṅki, is said to have gone to heaven (perhaps bodily, like the king Triśaṅku?), but there is no further identification. His hermitage is mentioned again in the N manuscripts after verses 42 and 43.

42. Before verse 42, all southern D and all S manuscripts read a half verse [836*]: "The abode of those who have done meritorious actions, whose bodies are like the sun, the moon, and fire, [is] . . ."

Yama is both the god of death and the guardian of the southern quarter.

After verse 42, all N manuscripts but B4 read 4 verses [837*] describing Vaivasvata Yama's abode, with a further reference to the hermitage of the sage Tṛṇāṅku.

43. "Beyond it, there is no path for the living" *nāto gatimatāṃ gatiḥ*: Literally, "there is no going from this for those possessing motion."

All available N manuscripts but B4,D11 read an alternate verse 43cd [838*] expressing similar limits to the monkeys' search in the south. Then in a further one and a half verses [839*], they (and D11) add a further reference to the hermitage of the sage Tṛṇāṅku and Sugrīva's encouragement to the monkeys to return successful.

45. All available N manuscripts that read this verse have an alternate verse 45cd [843*] in which Sugrīva promises honor and reward.

46. The translation is free. The verse is very elliptical and says literally: "There is no one dearer than he, particularly [dearer] than my life's breath. Having done wrong repeatedly, he will become my kinsman *or* friend (*bandhuḥ*)."

All legible N manuscripts lack this verse.

47. "undertaking" *puruṣārtham*: Literally, "man's purpose," which most often refers to one of the four main goals of human effort but which here evidently means an objective or undertaking worthy of a man. Cg, Ck, Ct say it means a courageous activity or exertion.

Cg says that from the mention of going as far as Yama's residence, it is understood that the monkeys must [first] go to all the seven islands and seven oceans, and that the same is implied in the following two *sargas*.

The meter is *puṣpitāgrā*.

After verse 47, all legible N manuscripts but B4 read 4.43.16, in which Hanumān is personally instructed to bring back Sītā. This serves as a transition, since after *sarga* 40, all N manuscripts read *sarga* 43, in which Rāma gives a signet ring to Hanumān as a token to reassure Sītā when he finds her.

Sarga 41

1–3. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 41 as "suspect" or Stage 2.

Sircar (1967, p. 62) says that the *Rām* text "does not appear to exhibit any appreciable knowledge of the west."

"who equaled the wind in speed" *vāyuvegasamāñ jave*: Literally, "having the same speed *or* force as the wind with respect to speed." The critical reading is uncertain. Of the twenty-nine available manuscripts, twenty-one (including all available S manuscripts) read the first four syllables as *vainateya*, "son of Vinatā," (i.e., Garuḍa), which seems preferable.

In the initial six verses of this *sarga*, there are many variants, with significant omissions and insertions relative to the critical text. After verses 1 and 3, all southern D and all S manuscripts read three verses [845*, 846* (with support from ten N manuscripts), 847*, and 850*] in which Sugrīva addresses, in addition to Suṣeṇa, a son of Marīci called Arciṣmān and a group of monkeys called Arcirmālyas (or Arcirmālas), as well as sons of seers.

Ck, Ct note that Sugrīva bows and joins his palms because he is speaking to his father-in-law.

4. All southern D and all S manuscripts lack this verse, while Ś1,Ñ1,D1–4,12,13 (including all NW and all W but D11) read an equivalent but wholly different half verse [851*]. Only the NE manuscripts and D11 support the critical reading, which has in any case emended the gerund *adhi-* or *abhigamya* to the imperative *abhigaccha* "go!"

5–7. The translation emends the critical reading *śūrābhīrān* "the country of the Śūras [Yādavas] and Ābhīras," (supported by only the three S manuscripts T2,G2,M3) to *śūdrābhīrān* (shared by Ś1,Ñ1,B1,D1–4,12,13 and the two S manuscripts D6,G3). Law (1954, pp. 275–76) says that the Ābhīras were regularly associated with the Śūdras and Surāṣṭras, and Kirfel (1954, pp. 18,115) shows the Śūdras associated with the Ābhīras or the Aparāntas (another western people) in eight *purāṇas*. The critical reading may have been chosen because it is that of the *MatsyaP* and *HariVaṃ*, which the critical editor believed was the source of much of this geographical material. See Intro. p. 30 and note on 4.39.1 above.

After 7c, all NE manuscripts but B4 read a half verse [853*] referring to the Kaikeyas and the Sindhusauvīras; while after verse 7, all NW manuscripts plus B4,D1,4,11 read a half verse [854*] naming the same places and Mālava. After verse 7, all southern D and all S manuscripts read a half verse [855*] describing a "largely desert spot, and rocks that are very high and cold *or* have very high peaks."

8. In place of verse 8, Ś1,Ñ1,B4,D1–4,13 read a four-*pāda* verse [856*] describing the western ocean. Of N manuscripts, only D11 reads 8ef, Ñ2,V,B1–3,D7 reading instead a half verse [857*] about tree-covered islands, which is included in all other N manuscripts.

10–11. The readings Marīci and Jaṭīpura are uncertain. Southern D and all S manuscripts but T2 read *muracī* for the first. For the second, GPP and B4,D5,8–11 read *jaṭā*, but there is great diversity in other manuscripts, both N and S.

After verse 10, all southern D and all S manuscripts read a half verse [860*] referring to forests and mountains on the seashore.

Among the commentators, only Cg notes the repetition of Avantī (see 4.40.10) and says that this is a different one. Avantī is in fact best known as a country in the west.

The translation follows Cg, Ck, Ct in taking *alakṣita*, "unseen," or *ālakṣita*, "seen," as a proper noun. It may be an adjective.

In place of verse 11, all N manuscripts have an alternate one and a half verses. All NW and W and B4 read 862*, which refers to rivers and towns in general; while all NE but B4 read 863*, which includes references to Suvīra, Aṅgloka, and Kohala. Though the first is unknown, the second is a northwestern region, while the third is northern, according to Ali 1966, p. 141 and Sircar 1967, p. 97 note.

13. The *siṃha* bird is undoubtedly the fabulous roc, called *sīmurgh* in Persian. See, e.g., Penzer 1924–1928, vol. 1, p. 103. Of the *Rām* commentators, only Ct recognizes that these are in fact "birds," *pakṣagamāḥ*, called *siṃhāḥ*, "lions." The others reverse the noun and its attribute. Ck says this is a type of lion called *pakṣagama*, "going by wings" but then goes on to say that the reference to their "nests" (*nīḍāni*) shows that their own name is appropriate. Cg solemnly observes that the fact that the lions have nests in the treetops explains the reference to "big trees." Cr says the lions take the whales, etc., to their nests "in order to caress them," *lālanārtham*, which implies that the lions play with them or even keep them as pets (?).

Mankad suggests (1965, p. 461) that the notion of a mountain at the confluence of the Sindhu (Indus) River and the ocean, and the presence there of winged lions, may reflect a confused idea about the lions of the Gir forest region of Gujarat, which is not too far distant. In D5,8–10,T2,3 the mountain on which the lion-birds live is named in verse 12 as Somagiri, not Hemagiri.

14. Cm says the fact that the elephants remain on the mountain in spite of harassment by the "lions" indicates the great beauty of the place. Cg says the words "proud and satisfied" explain why the elephants go to a potentially dangerous place: He is suggesting that they are not afraid and they like the water. Cr says the whales, etc., are proud because they have been honored by the "winged lions" [who have carried them there].

Verse 14ef lacks N support. Those N manuscripts that do not lack it (as do B3,D11) read instead a whole verse [865*] warning against approaching these lion-birds too closely.

16. "rarely seen" *durdarśām*: Literally, "difficult *or* impossible to see."

All N manuscripts but D11 lack 16ab, while Ś1,Ñ1,B4,D1–4,12,13 lack also 16cd.

17. All N manuscripts but D11 read 868* for verse 17 or 17ab. The content varies little.

18. "not be approached too closely" *nātyāsādayitavyāḥ*: The translation follows Cg. Ck says "difficult for others to approach or assail"; Ct says "not to be seen" or "not to be transgressed against"; and Cr says "not to be molested."

Again, all N manuscripts but D11 have an alternate half verse [870*] for 18cd, but the content differs little.

20. The translation, following the commentators, supplies "ordinary." The commentators say that the monkeys will be safe if they behave like ordinary monkeys of the region [and not like warriors]. Cr says that what is suggested is that the monkeys are to conduct a search under the pretext of moving around like monkeys. Cm says there is no danger to the monkeys because the *gandharvas* are allies in Rāma's undertaking.

After verse 20, all southern D and all S manuscripts read two verses [872*] describing a mountain named Vajra whose caves are to be searched.

21. "In one quarter of the ocean" *caturbhāge samudrasya*: Literally, "in the fourth part of the ocean." Ck says "in the region of the western quarter of the western ocean."

Cm, Cg say "in the fourth part of the salt ocean," but it is not clear how the ocean is divided.

cakravān means "possessing a discus."

22. "Supreme Being" *puruṣottamaḥ*: Literally, "supreme man." This is a common epithet of Viṣṇu or his *avatāra* Kṛṣṇa, whose discus is called Sudarśana and whose conch-shell horn is called Pāñcajanya. Cg says Hayagrīva, "horse-neck," was the guardian of the discus, while Pañcajana's bone was the conch. Cm says "Viṣṇu's *avatāra*" took the discus and conch "in some battle between gods and *asuras*." See *MBh* 7.10.20. In *BhāgP* 8.24.8ff., Hayagrīva steals the *vedas* and is killed by Viṣṇu in the form of a fish.

25. As Mankad notes (1965, p. 461) Prāgjyotiṣa is usually said to be in the east in Assam (Kāmarūpa). He adds that local legend says there was once a city by that name near a hill in Jamnagar, Gujarat. Lévi (1918, pp. 120–21) says that the notion of a western Prāgjyotiṣa is not uncommon.

The name Naraka means "hell." He was a demon associated with Prāgjyotiṣa and was killed by Kṛṣṇa. See *MBh* 5.128.44 and *BhāgP* 10.59.1–22.

27. All N manuscripts have an alternate verse 27cd [879*], with no reference to the gold color of the mountain.

28. "cries" *śabdena*: Literally, "sound." Cm, Ct say the sound is the echo of the animals' cries, while Cg, Cr say merely that it is their own sound.

29. The syntax is awkward. Instead of the critical reading *tasmin*, "on it," all southern D and all S manuscripts but T3,M1 read *yasmin*, "on which," so that the verse becomes one sentence: "The mountain on which Indra was consecrated . . . is named Meghavān." Instead of the critical reading *meghavān nāma parvataḥ*, "a mountain named Meghavān," in the nominative, all legible N manuscripts but D2,3,11,13 show a locative (though with varying names for the mountain), so that the sentence would read: "On that mountain named Meghavān, Indra was consecrated." Either alternative is syntactically preferable to the critical reading, though there is no obvious choice based on manuscript support.

"of the tawny horses" *harihayaḥ*: This is a frequent epithet of Indra. Cg insists the horses are "dark colored," *śyāmavarṇa*.

32. Here and below at verse 36, all available commentators identify this western Meru as Sāvarṇimeru, since it is well known that the great mountain Meru is in the center of the flat earth. Ck even invokes the authority of the astronomer Āryabhaṭa to show that this Meru far to the west is different.

33. All N manuscripts and T2,G3,M1 have alternate half verses for 33ab [either 884* or 885*] launching into the direct speech without preamble.

34. "by your radiance" *prabhayā*: This might also mean "by my radiance."

"the radiance of gold" *kañcanaprabhāḥ*: Cr takes this quite literally to mean "made of gold."

35–36. Crā, Cm, who share with Cg the variant *uttaraparvatam*, "northern mountain," for *uttamaparvatam*, "best of mountains," comment that this is meant "with respect to us." They are presumably trying to deal with the problem of getting a western sunset if the sun has moved north. Ck angrily attacks their observation, which he feels implies that this Meru is the "great Meru" (which is, of course, to the north of India's "middle country"), when it must in fact be simply Sāvarṇimeru, and in the west.

Crā, Cm, Cg, Ct say that the reference to Sāvarṇimeru and the sunset mountain [which is the limit of the world on the west] means that all other islands and oceans in the west, though unmentioned by name, are to be searched.

"worship" *upatiṣṭhanti*: Of the fifteen out of eighteen N manuscripts that read verse 36ab roughly as given in the crit. ed., all but Ñ1,D4,7,12 (plus G1,M1 from the S group) read instead *upatiṣṭhante*, in keeping with the classical Sanskrit preference for the *ātmanepada* of this verb when it means "worship."

37. The sentence is elliptical. The translation supplies "traversing" and "sunset."

"half an hour" *muhūrtārdhena*: Literally, "half a *muhūrta*." Cm, Ck, Ct, Cr take *muhūrta* to be a time period of forty-eight minutes. Cm points out that in the very short period of twenty-four minutes, the sun travels the ten thousand leagues (*yojanas*) between Meru and the sunset mountain.

38–39. Varuṇa is the guardian of the western quarter and, like Yama in the south, is often shown with a "noose," *pāśa*. The notion that Varuṇa, who presides over the waters, actually resides on the sunset mountain is repeated at *MBh* 3.160.10–11.

After verse 39 (or 41 or 44), all N manuscripts but B4 read one verse [888*] describing a golden tree named Somārci (or a variant).

40. "splendid sacred mound" *citravedikaḥ*: See note on 4.39.47 above.

40–43. These verses do not follow each other well from a spatial or a logical point of view. Also, verses 42–43 do not connect well syntactically. The translation follows Cr's suggestion of supplying "there," *tatra*, to coordinate with "where," *yatra*, in verse 42, which Cm, Ct, Cr say must mean "on Meru" and would best refer back to verse 32. One must suspect that there are interpolated verses here.

All N manuscripts either lack verse 42 altogether or show substitute verses or half verses [890* or 891*].

44. The verse says literally: "Having made all this much of the world of the living free from darkness, the sun, at night's end, goes to that mountain." The translation is free and omits as awkward the word *sarvam*, "all," which relates to *etāvat*, "so much." Cm, Cg say that what is meant here is everything that lies between the sunrise and sunset mountains. Ck, Ct say "as far as Sāvarṇimeru (or Merusāvarṇi)."

45–47ab. These two and a half verses are identical to verses 4.39.60–62ab, except that "sunset" substitutes for "sunrise."

Ck, Ct note the unusual *parasmaipada* ending on *nivartata*, "return."

49. "authority" *pramāṇam*: Ck, Ct say this means "one who decides what is to be done and not to be done." Cm, Cg, Cr say simply "one who decides." Cr says the verse means "Although you are authorities, make him your authority."

"explore" *paśyadhvam*: Literally, "see!" Cg notes the unusual *ātmanepada* ending on the verb, not found in the N manuscripts due either to variants in 49 or to an alternate verse [898*].

51. The critical reading is an incomplete sentence lacking a main verb. In supplying "do it," the translation follows Cm, who supplies *kartavyam*, "is to be done." All southern D plus G1,2,M2, and all available commentaries but Cv read *kāryam* "is to be done" instead of *kiṃcit* "whatever"; Ñ,V2,B1–3,D7, and Gorresio's edition read *kāryam* in the next *pāda*; while B4,D1–4,13,T3,M2, and Cv read *saṃpradhāryam* "is to be considered" instead of *saṃpradhārya* "having considered."

52. The meter of the last three *pādas* is *indravajrā*, but the initial *pāda* is hypermetric (*vaṃśasthavila*).

Sarga 42

1–2. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 42 as "suspect" or Stage 2.

3. After verse 3, all legible N manuscripts but D11 share a verse (lines 1–2 of 907*) describing the north as protected by the god Kubera.

4. All NE manuscripts have an alternate verse 4 [909*] with no reference to the mountains.

"mighty" *vikrāntām*: The translation reluctantly follows the critical text although the adjective *vikrānta*, normally "passed over" or "heroic," seems odd in the context. D8–10,M1, and Ck, Ct read *vikrānta*, "hero," as a vocative epithet of the monkey Śatabala. Cr reads *vikrāntāḥ*, an epithet of the monkeys in general.

5. "foremost among those who know their goals and achieve them" *kṛtārthārthavidāṃ varāḥ*: The compound is awkward, and the translation follows Cg, Ck, who take it as a *dvandva*. But Crā, Cm, Ct, Cr invoke archaic [double] sandhi and take the phrase as two separate compounds, which give the meaning: "We shall have achieved our object, O best of knowers of objects!" No N manuscript shares the reading.

6. After verse 6, all southern D, all S manuscripts, and D11 read one verse [910*]: "His life is fruitful who completes the affair of a suppliant who has done nothing for him. How much more fruitful is his life if the suppliant has previously done a service for him!"

9. "rivers" *nadyaḥ*: Cm, Cg note the use of the nominative here instead of the accusative.

10–12. Cm, Cg say the Bharatas are the regions of Indraprastha and Hastināpura. Cm says the Kurus are the region of Kurukṣetra, and Cg, Ck, Ct say they are the Dakṣiṇakurus as opposed to the Uttarakurus of verse 38.

mleccha means "barbarian" and might well be meant as an adjective for the Pulindas. All legible N manuscripts read Matsyas (a northern country within the Brahmarṣi region) instead of Mlecchas.

All legible N manuscripts read Gāndhāras for Kāmbojas (11a), and (except for Ś1) Tuṣāras for Nīhāras (12b).

After 12ab, all legible N manuscripts read a verse [911*] naming the Kāmbojas and describing their country.

14. The commentators do not identify this Soma. His name does not appear in any legible N manuscript, where the hermitage is described simply as "great."

kāla means "black."

15. All legible N manuscripts have an alternate verse 15cd [915*] of similar content.

16. "a king of mountains filled with gold" *hemagarbhaṃ mahāgirim*: Do these adjectives refer to Mount Kāla or to Mount Sudarśana? Either is possible. Here, the translation follows Cr and understands the referent as the latter, Mount Sudarśana.

After or within verse 16, all southern D and all legible S manuscripts as well as all N but Ś1,Ñ1,B1,2,4,D12 read a half verse [917*] describing a mountain called Devasakhā. All southern D and all S continue with another half verse [918*] completing the description.

18. After verse 18, all N manuscripts but B4 (which lacks 18c–20b) continue with either two or four lines of 919* describing this area.

19. Cg says the description of an area of mountainless wilderness between Himavān and Kailāsa is not in conflict with references in other *purāṇas* to Kailāsa as an integral

part of Himavān. Kailāsa is in fact usually placed within the Himalayas. Both Śiva and Kubera reside there.

All N manuscripts have alternate versions [920* or 921*] of verse 19cd, still describing Kailāsa.

21–22. The lotus pond is identified by Cm, Cg as Lake Mānasa. Ck, Ct, Cr say merely that it is a lake. One would, in fact, expect a reference to Mānasa in any description of Kailāsa.

The *guhyakas* and *yakṣas* are sometimes taken as identical, as in *Meghadū* 5, and sometimes as separate groups, as in *MBh* 1.1.33 and 3.388*.2.

23. "foothills" *parvateṣu*: Literally, "mountains." Cm, Cg say they are "adjoining hills." These would be Kailāsa's secondary peaks. Ct takes them as "large rocks."

"its" *tasya*: Ck alone takes this as "his [Kubera's]," so that the verse would mean "on his mountains . . ."

24. "opening" *bilam*: Literally, "hole." Cm, Cg, Ct say this is the hole made by Skanda. Legend says Skanda split Krauñca. See, e.g., *MBh* 9.45.70–73.

26–27. "devoid of trees" *avṛkṣam*: Cm, Cg say that the word is not a modifier but the proper name of a mountain, Avṛkṣa. Cr accepts it as a modifier but then gives an odd analysis of *vihagālayam*, "abode of birds," so that it means "where all around birds do not exist." The usual "abode of birds" called Mānasa is the lake on Mount Kailāsa (see note on verse 21 above), but all available commentators are clear that here the reference is to a mountain.

"wish-fulfilling mountain" *kāmaśailam*: Cr says this mountain satisfies desires by the mere sight of it. Ct says it is the place for austerities for fulfilling wishes.

28. "foothills" *bhūdharaḥ*: Literally "mountain," which Ck, Ct gloss with "adjoining hills."

All N manuscripts read either of two alternates [922* or 923*] for verse 28cd. The first repeats the reference to the mountain Mānasa.

29. Ck, Ct point out that this is a different Maināka from the one submerged in the ocean, which alone in ancient times retained its wings and on which Hanumān is invited to rest as he crosses the ocean (5.1.89–112).

Maya is known as the *asura* architect who built a marvelous assembly hall for the Pāṇḍavas (*MBh* 2.1.1–16). He is said below (4.50.10) to be the creator of the magic cave into which Hanumān and his companions wander.

30. "horse-faced women" *aśvamukhīnām*: As Cm, Cg note, these are *kiṃpuruṣa* females. They have the bodies of women and the heads of horses, are considered to be sexually very attractive, and are associated with the Himalayas. See, e.g., *KumāSaṃ* 1.11,14.

31. The verse shows hiatus between the a and b *pādas*. All N manuscripts show variants such that no hiatus occurs.

The *siddhas* are perfected beings with supernatural powers. For the others, see note on 4.39.54 above.

32. "perfected by austerities" *tapaḥsiddhāḥ*: Cm, Cg say this means that they possess the eight magic powers of minuteness, lightness, etc.

All N manuscripts have alternates [927* or 928*] for verse 32ab, but the sense remains similar.

33. "hermits' lake" *vaikhānasaṃ saraḥ*: This could also be taken as "Lake Vaikhānasa."

35. Cm, Cg say the sky has no moon or sun because the moon and sun, which stay on fixed paths, do not travel there [near Meru (Cg)]. Cg identifies this region as Ilāvṛta, which adjoins Meru. He also cites *ViṣṇuP* 2.8.20 to prove that the sun does not shine on Meru.

36. Ck says that the splendor of these beings is such that it overpowers the light of sun, moon, and stars. He argues that this is what was meant in verse 35 and makes an analogy with the moon and stars, which are overpowered in the daytime by the sun's brightness. Ck, Ct object to Cm, Cg's claim that the sun and moon literally do not move in this region, and they point to the subsequent reference (verse 38) to the Uttarakurus, who live even further away and have perfectly normally progressing sun, moon, and stars.

37. After verse 37 or 38ab, all N manuscripts read some or all of four and a half verses [930*] describing the auspicious waters and the crossing of these waters by means of the bamboo canes. See note on verse 38 below. These manuscripts then continue (in various nearby locations) with nineteen lines [931*] describing chiefly the fabulous land of the Uttarakurus, replete with wish-granting trees. A description of the same country in similar terms is found in the following fifteen verses of the crit. ed. Understandably, the N manuscripts show many variants, omissions, and additions relative to 4.42.38–52, most of which will not be noted.

38. Cm, Cg say that the bamboo canes are tied together to provide a means for crossing the river. Ck, Ct say *kīcaka* canes have large cavities within. Amara says they make sounds when stirred by the wind.

Kirfel (1954, 100.47) shows that verse 38cd occurs verbatim in the *MatsyaP*, *BrahmāṇḍP*, *VaruṇaP*, and *VāyuP*. This half verse is lacking in Ñ2,V,B,D7,11,G2.

"who have performed meritorious deeds" *kṛtapuṇya-*: Cm's first gloss says this implies "who have performed the *jyotiṣṭoma* [Soma sacrifice]."

As Ck points out, the description of Uttarakuru which begins here is that of a *bhogabhūmi*, "land of enjoyment," a paradise. See note on verse 40 below.

39. "their waters brimming" *kṛtodakāḥ*: Usually "by whom ablutions have been performed *or* water-offerings made." Each commentator offers a different interpretation of the compound. Cm, Ck, Ct take it as modifying the Uttarakurus (verse 38) who have played water-games (Cm), or have plunged into water (Ck), or have performed ablutions (Ct) by means of lotus ponds. Cg, Cr take the compound as referring to the rivers. Cr says "whose waters are connected with lotus ponds." The translation follows Cg, who cites Amara to take *kṛta* as *paryāpta*, "full, abundant," which gives the meaning "whose waters abound in" beds of lotuses.

40. "with clusters of red lotuses" *raktotpalavanaiḥ*: Cg says this compound has an archaic absence of case ending for *rakta*, "red," so that he takes the verse as a whole to mean "with red lotus clusters and with golden lotus clusters."

Verses 40–41, 43–44, and 933* (read by all N manuscripts but B4) are found almost verbatim in *MBh* 13.80.20–26 as part of the description of the divine world obtained by those who make gifts of cattle.

42–43. "round" *nistulābhiḥ*: The more usual form is *nistala*. Cm, Cg cite Amara.

44. Most N manuscripts show variants such that *rasa*, "taste" (perhaps "sap"?), is not attributed to the trees.

After verse 44 (or 42ab), all N manuscripts but D11 include two verses of further description [934*], including the river Mandākinī (a northern branch of the Ganges) and the Caitraratha forest (of Kubera), "landmarks" not mentioned in the critical text.

45–49. Ck says verses 45cd–47ab are spurious. He says further that in some manuscripts an additional two or three verses ending with 49cd are rejected. The crit. app. shows that one manuscript lacks 45c–48b; nine additional manuscripts lack 45cd; eight manuscripts lack 46–48b; one lacks 46–52; two lack 46; and one lacks 46ab. There is thus no support for verses 46–48ab in Ś1,Ñ1,D1–4,7,11–13, but similar descriptions of magic trees appear in all manuscripts used for the crit. ed. (See note on 4.42.37 above.)

In verse 46cd one must supply "fruits" or some other neuter plural noun to complete the sense. Cg says the reference to "every season" means "even in the winter months."

52. "lacks a beloved" *asatpriyaḥ*: The translation follows Cg who takes it to mean "is without a beautiful woman," while Ck, Ct say "is without pleasure." One could also understand "delighting in evil," although this seems less appropriate to the context of the hedonism of the Uttarakurus.

53. Cm, Cg identify the "northern ocean" as the salt ocean, while Cr says it is the ocean of milk.

Ct explains that it is said that no mention is made of searching Mount Meru because no *rākṣasa* could dwell there.

55. The meaning of the verse is not clear. There is some redundancy in the critical text, while all N manuscripts but D1,3 read easier variants [942* or 943*] for the second half of the verse. The available commentators, all of whom share the critical reading, try hard to distinguish between *sūryalakṣmyā*, "by the splendor of the sun," and *tapatā vivasvatā*, "by the shining sun." Cm says the country is to be perceived by the sun's radiance as if by a shining sun, perhaps distinguishing reflected light from direct rays. Cg, who in any case says the country is sunless only at night (an interpretation shared by Cm's first gloss), says it is a country where objects are to be perceived by the splendor of the sun as if by a shining sun. Ck, Ct say the country is deprived of the direct rays of the sun, but with the mountain's radiance it has the splendor of a country endowed with a shining sun. They take both expressions as instrumentals of characterization.

56. The translation adds "there," based on the reading *tatra*, which is found in place of *api*, "also," in all N manuscripts, all southern D, and G1,2,M2, as well as all available commentaries but Cg.

Though the verse has a singular verb, Crā, Cm, Cg, Cr wish to take the verse to mean that Viṣṇu ("blessed one, body of the universe"), Śiva ("Śambhu, with eleven forms"), and Brahmā ("lord of the gods") all live on Somagiri, each surrounded by brahman seers. Here as elsewhere, Ck rages against Cg and wishes him destroyed, accusing him of sectarianism, hatred of the *vedas* and of claiming that the epithets "benevolent" (*śambhu*), "eleven-fold," and "Brahmā" are all applicable to Viṣṇu, though neither Cg nor the other commentators in fact make such a claim. All they claim is that *bhagavān*, "blessed one," is Viṣṇu, while Cg even concludes his comment by saying that all the modifiers could refer to Brahmā. Ck says that the "blessed one" is Brahmā and that there is no distinction between him and Rudra. Ct concludes that the "blessed one" in his threefold form [Brahmā, Viṣṇu, Śiva] lives there on Somagiri.

All N manuscripts have alternate half verses for 56cd [945* or 948*].

57. Cm, Cg say the "other beings" are *daityas* and others endowed with extraordinary powers.

59. Again, the verse repeats 4.39.60 and 4.41.45.

60. "you must . . . resolve to search" *kriyatāṃ matiḥ*: Literally, "let it be resolved upon." The translation follows all available commentators, who supply some notion of "searching" to complete the sense of this elliptical half verse.

61. "by acting to find Videha's daughter" *videhajādarśanajena karmanā*: Literally, "by action born of seeing Videha's daughter." As Ck, Ct point out, the "action" is searching.

The meter of verses 61 and 62 is *vaṃśasthavila*.

62. "able to support other beings" *bhūtadharāḥ*: Literally, "supporting beings." This is usually an epithet of the earth, and in fact Ñ2,V2,3,B1,3,D5,6,7,G3,M1,2 read *bhūtadharām*, which then modifies *urvīm*, "earth." Cm, Cg, Ct say the compound means "affording a livelihood for beings." Ck says "possessing virtues such as heroism and helpfulness which are depended on by beings." Cr says "having received from me a means of livelihood," which suits the verse but seems to strain the compound.

After verse 62, all N manuscripts have an additional long verse [956*] in which the monkeys bow to Rāma and Lakṣmaṇa and leave for the north.

Sarga 43

1. As noted above, all N manuscripts read *sarga* 43 immediately after *sarga* 40, in which the monkeys are sent to the south.

After verse 1, all southern D and all S manuscripts read one verse [957*]: "And Sugrīva, the highly pleased lord of all the forest-dwelling monkeys, said to Hanumān, valorous son of the wind god."

2. The commentators try to distinguish these essentially synonymous words for sky but are not in agreement with one another. For example, *antarikṣe*, "air," "space," for Cm is where birds and clouds move; for Cg, where clouds, etc., move; and for Ck, Ct, Cr, where birds travel near the earth. *Ambare*, "sky," for Cm is where *siddhas* and *vidyādharas* move; for Cg, where the wind moves; and for Ck, Ct, the path of the clouds. They agree only that *amarālaye*, "abode of the immortals," is heaven.

5. "bring this about" *upapādaya*: The critical reading is uncertain and is found only in the four S manuscripts D6,T3,M1,3, and Crā, Cm, Cg. GPP and all remaining S manuscripts but T1 read *anucintaya*, "reflect." No N manuscript shares either reading, most showing *kartum arhasi*, "you should do."

7. "from this" *tataḥ*: All available commentators agree that this refers to Sugrīva's words and that what Rāma knew about Hanumān was his capacity to accomplish what he undertook.

"thought" *cintayāmāsa*: The translation follows Cm, Cg in taking this to refer to the following two verses. Ck, Ct say it means that Rāma thought of entrusting his own task to Hanumān. Cr says it means that Rāma remembered Hanumān's virtues.

9. "chosen" *parigṛhītasya*: Usually "embraced *or* surrounded," sometimes "accepted." Ck says "accepted him on his own side due to his excellence."

"by his master" *bhartrā*: This is construed by Ck, Ct with *prasthitasya*, "who has set out," giving a causative sense: "dispatched by his master." Cr construes it with *parijñātasya*, "known."

11. For the earliest possible date of the signet ring's appearance in the *Rām*, see Sankalia 1973, p. 56.

Cg is preoccupied with Rāma's ring, anticipating the objection that Rāma had given up all his wealth to live as an ascetic in the forest. He offers several explanations: 1) that it is not said [in the *Ayodhyākāṇḍa*] that Rāma took off his ring, and he suggests that Rāma kept this one thing for precisely this purpose; 2) that Rāma took the ring

from Sītā as a love-token sometime before Rāvaṇa's arrival; 3) that it was a regional custom to wear a seal-ring on the little finger as a sign of affection for one's wife; and 4) that Janaka gave the ring to Rāma as a wedding gift. Hanumān presents the ring to Sītā at 5.34.2.

14. All N manuscripts but D11 have a variant, reading the regular form *gṛhītvā*, "taking," for the irregular *gṛhya* of the S recension, used in the critical text.

Hanumān makes the gesture of touching the ring to his head to show respect for it.

15. All available commentators note the irregular form *hariṇām*, "monkeys," for *harīṇām*, which would break the meter. Among N manuscripts, only B4 shares the critical reading, with all others showing alternates [968* or 969*] for 15ab.

The meter is *vaṃśasthavila*.

16. "lion" *harivara-*: The translation follows Cv, Ck, Ct. Cg says the reference is either to a lion, "best of lions," or to Sugrīva, "best of monkeys."

Again, there is no indication of the speaker in the text. Crā, Cm, Cg, Cr say Rāma speaks this verse. Ck, Ct say both Rāma and Sugrīva speak it. Cv does not attribute the verse to a particular speaker. Ñ1,V3,B4 lack the verse, while all remaining N manuscripts locate it after 4.40.47, so that Sugrīva is the speaker.

The meter is *puṣpitāgrā*.

Sarga 44

1. Before verse 1, all southern D and all S manuscripts read one and a half verses [971*]: "That bull among monkeys, Sugrīva, summoned all those monkeys and further said to them who were assembled in the interest of succeeding at accomplishing Rāma's purpose: '[The places] mentioned by me are to be searched in that way.' " It is true that verse 1 of the crit. ed. does not follow well from the end of *sarga* 43.

Ś1,Ñ1,D1–4,12,13 have an alternate arrangement of verses, so that verses 1 and 2 are read at the end of the *sarga*. Ñ1 lacks verse 1 altogether.

Cm, Cg, Ck point out that the locust image implies countlessness.

2. "allotted" *kṛtaḥ*: Literally, "made." The translation follows Ct, Cr, who take it to imply "set as a limit." Cg takes it as "by whom an agreement was made," which must then modify "Rāma," not "month."

3. All N manuscripts read one and a half verses [972] for 3cd: "That hero, Śatabali by name, went with many strong followers. With dreadful valor, the monkeys went roaring to all oceans, marshes, rivers, and towns."

"set off" *pratasthe*: Cg notes that this is inaccurate, because all the monkeys are described as still being in Sugrīva's presence at the end of the *sarga*. He interprets the word to mean "he got ready to depart." Ś1,Ñ1,D1–4,12,13 read verses 3–7 (the departure of the search parties) at the beginning of *sarga* 46.

4. For verse 4, all N manuscripts read three lines [973*] (B4 line 1 only), describing Vinata's departure.

5. The verb "went," *yayau*, must be supplied from verse 4.

6. "lord of monkeys" *plavageśvaraḥ*: This reading is uncertain. Ś1,Ñ1,B4,D1–4,6,12,13, T2,G,M1,2 (= half of N and half of S) read *plavagaiḥ saha*, "with monkeys."

7. Some commentators try to distinguish the varieties of Sugrīva's happiness. Cg says he was already happy at receiving the kingship and now becomes more and more happy. Cr says he was pleased by the monkeys' cooperation. Ct glosses "rejoiced," *mumoda*,

with "played," "frolicked," while Cr takes it in the sense of a causative: "he gratified them with gifts and honors."

8. The translation adds "assigned" for clarity.

9. "jumping" *kṣvelantaḥ*: Ś1,Ñ,V2,3,B4,D1–4,7–10,12,13 (= three southern D and thirteen N manuscripts) show instead *kṣveḍantaḥ*, "roaring," "growling." Cm, Cg show the critical reading but take it to mean "making lion's roars." They interpret the other sounds as: "making sounds," "making loud sounds" (Cg, "out of excessive joy"), and "boasting" (Cm, Cg). Ck, Ct, Cr do not gloss the words separately but say that they all represent different kinds of noises. Ck comments that these come from the excesses of enthusiasm for battle.

All N manuscripts read an alternate 9ef [978*] in which there is no reference to killing Rāvaṇa.

D6,T,G,M2,3, and Crā, Cm, Cg transpose verse 9abcd and 9ef.

10–11. "The rest of you can wait here!" *bhavadbhiḥ sthīyatām iti*: Literally, "you must stay." The *iti* (literally "thus") would normally imply that the quotation closes after "you must stay." But the verses make more sense if the speaker goes on to reiterate his intention of rescuing Sītā single-handedly. In fact, Cg asserts that this is all one statement that ends with verse 12.

13. For all or half of verse 13, all N manuscripts read all or part of one and a half verses [981*] in which the boasting continues with the suggestion that Sugrīva is foolish to weary all the monkeys when the speaker alone can accomplish the task.

15. After verse 15, all N manuscripts but Ñ1,V3 read either of two verses [982* or 983*] in which the monkeys set off on their search.

Sarga 45

In all NE manuscripts but B4 there is an alternate *sarga* 45 of fifteen verses [998*] which differs in language but little in content from the critical text. The chief difference is that two *dānavas* are mentioned, Dundubhi (as in critical verse 3) and Mahiṣa (taken as a proper name, not as a description, "buffalo"), "the elder son of Dundubhi." Also, Sugrīva reminds Rāma that he has already heard how Vālin killed both of them.

If Jacobi et al. are correct that much of *sargas* 39–42 was added later, then in earlier versions Sugrīva's display of geographical information would have been trivial and Rāma would not have cause to ask about it as he does in this *sarga*. Yet Brockington (1984) does not list this *sarga* as "suspect," or Stage 2.

3–4. In the NE alternate *sarga* there is no reference to Mount Malaya, and the remaining N manuscripts have an alternate 4cd [984*], such that there is only one repetition of the name.

All available commentators are aware that earlier (4.11.7) Dundubhi was described as a buffalo demon whom Vālin killed and threw far away, and that the *dānava* killed in the cave was earlier (4.9.4) said to be Māyāvin, son of Dundubhi. Cm, Ck, Ct, Cr say that in the present verse by implication the son, Māyāvin, is meant, even though the name is that of the father. Cm, Ck, Ct say further that the similar buffalo-form is understandable in a father and son. Cg alone says that this is not a repetition of the earlier story of Māyāvin, who was *not* a buffalo, and whose story Rāma has in any case already heard. Cg says one is to understand that both Māyāvin and the buffalo arrived at the

same time, but that the buffalo somehow hid himself [outside the cave?] and was killed by Vālin after the latter had come out again. To support this contention, Cg says that this [apparent inconsistency] is in Vālmīki's nature, for in another case he names only one person when according to Cg two are meant: In the *Sundarakāṇḍa*, one of Rāvaṇa's consorts, Dhānyamālinī, is shown attempting to distract him from his anger at Sītā (5.20.37), yet when Hanumān later repeats the story to the other monkeys (5.56.66), he speaks of the wife Mandodarī but not of Dhānyamālinī. Uncharacteristically, Ck makes no reference to Cg's unconvincing argument here.

6. "intense grief" *śokaviṣa-*: Literally, "poison in the form of grief."

The hiatus between *pādas* 6a and 6b is not found in Ś1,Ñ1,D1–4,11–13 (= nine of the ten N manuscripts), which have this version of the *sarga*).

9. Here Cg identifies the "bull among *dānavas*" as Māyāvin.

"because he was my elder" *gauravāt*: Literally, "on account of [his] venerableness."

10. "had taken leave of his senses" *pravyathitendriyaḥ*: Literally, "whose senses were agitated *or* pained."

11. "and my companions" *sānubandhaḥ*: Literally, "with connections," which Cm, Cg take as "ministers."

12. The images depend on the earth's being viewed as a flat disc. Cm says it is like the [image formed by the] whirling of a burning stick because it is encircled by a mountain range that is brightly colored with such minerals as red chalk. Ck, Ct say this shows how swiftly Sugrīva is moving about. Ck, Ct say the earth is like a mirror because Sugrīva can directly perceive all the objects situated within the earth's circle. They also say that Sugrīva's effortless leaping is suggested by the reference to the "cow's hoof-print." This is in keeping with the usual implication of the expression, which reduces something very large or impressive to the trivial size or significance of a small puddle or hole.

Among N manuscripts, only D11 reads this verse.

13. After 13ab, all southern D, all S manuscripts, D11, and all available commentators read an additional four and a half verses [989*] before an alternate 13cd [990*], which is followed by an additional two verses [991*]. These verses describe in further detail what Sugrīva saw in his flight: the sunrise mountain, the milk ocean, the Vindhya mountains, the sunset mountain, Himavān, Meru, and the northern ocean. This text stresses that Vālin was in continuous pursuit, a fact implied but not stated in the critical text.

14–15. For Mataṅga, see 4.11.41 and note.

"free of worry" *nirudvignaḥ*: Literally, "unanxious." Cg, Ck, Ct say this means "without danger."

No N manuscript reads verse 15cd.

16. The translation supplies "ashram."

"When Vālin had reached" *āsādya . . . vālī*: Though the strict rules of syntax do not permit such use of the gerund, Ck, Ct, Cr say the verse has separate subjects for the first and the second halves: When Sugrīva and his ministers had reached Ṛśyamūka [and were staying there], Vālin did not enter Mataṅga's hermitage. Ck supplies "we stayed [there]" and thus creates two sentences with correct syntax.

17. Cm, Cg, Cr say the cave is in Ṛśyamūka, Cm, Cg saying further that it is the one where Sugrīva stored Sītā's ornaments (see 4.6.12).

Sarga 46

1. "as they had been instructed" *yathoktam*: Literally, "as stated." Ck, Ct, Cr expand the meaning to "without going beyond the place each was told to search." Cg takes it as modifying an unstated "place," in the sense of "specified."

Before verse 1, Ś1,Ñ1,D1–4,12,13 read verses 3–7 of *sarga* 44, including the star passages before *sarga* 46 describing the departure of the monkeys in the four directions.

2. "inaccessible places near rivers" *nadīdurgān*: The commentators say this means places that cannot be reached because of rivers.

4. "in one place" *medinyām*: This ordinarily means "on the ground" or "on earth." Ck says it means a place that is not to be searched diligently. Ct says it is a place where they all gathered for ease in sleeping. Cr says all of them have agreed to meet on the ground. Cm, Cg do not comment. Ramadas (1925, p. 35) says this assembling for the night "is a peculiar habit observed amongst the hill tribes of Ganjam and Vizagapatam."

5. Cm, Cg say this shows that the monkeys neither ate nor slept during the day as they searched. Ck, Ct say these [unusual] trees were readily found, which Ct attributes to Rāma's grace.

6. The verse is very elliptical. All available commentators agree that the monkeys are "without hope," *nirāśāḥ*, of finding Sītā. They also agree that *tad ahaḥ prathamaṃ kṛtvā*, "making that day first," means roughly "starting with the day of their departure." Cg, Ct, Cr further specify that *māse*, literally "on the month," means "when a month had passed."

The sequence of tenses requires interpretation. Cm, Ck supply as a main verb *abhavan*, "they became," to go with "without hope." Ct, Cr supply as main verb *sthitāḥ* and *atiṣṭhan* respectively, both meaning "they stayed [there]." Cg says *saṃgamya*, "meeting with," implies "they informed him of their arrival," and he takes it that after this, they went to Mount Prasravaṇa, which he says is Mount Mālyavān.

11. "cities" *nagarāṇi*: All southern D, T,G1,2,M2,3,Ñ2,V,B1–3,D7, and Cg read instead *gahanāni*, "dense."

"flowing to the seas" *sāgarāntāḥ*: This lends itself to several interpretations. Cg says it means "seashores," while Ck, Ct say it means "islands in the middle of oceans." It could also modify "lands" with the sense "bounded by the sea."

12. "densely overspread with creepers" *latāvitatasaṃtatāḥ*: Literally, "overspread and covered with creepers" (?). Cm says "overspread horizontally and vertically"; Cg says "overspread and uninterrupted"; and Ck, Ct take *vitata* as a noun meaning "shoots," which gives "overspread on all sides by creeper-shoots."

13. The description of the locations searched is not found in any N manuscript. Ś1,Ñ1,B4,D1–4,12,13 lack 13ab, while the remaining N read instead 1007*, which provides further attributes for the beasts.

Cm, Cg say the large animals were killed because they were mistaken for Rāvaṇa. Cr says they were obstacles to the search for Sītā. All N manuscripts have an additional half verse [1008*] after 13cd (or 12) explaining that the monkeys took the animals to be Rāvaṇa.

After verse 13, all N manuscripts have an additional verse [1012*]: "And nowhere have we obtained news of Vaidehī. But handsome Hanumān is exerting himself for Rāghava's sake. We are waiting for his arrival, for he will surely find her."

14. "who will find" *drakṣyati*: Literally, "he will see." GPP,Ś1,Ñ1,V,B1,D1–5,7–13,T2,G1,3,M2 (= eight S and fourteen N manuscripts) read instead *jñāsyati*, "he

will recognize." It is not explained why the critical reading is based on Ñ2,B2–4,D6,T1,G2,M1,3.

The meter is *upajāti*.

Sarga 47

3–4. "foothills" *parvatān*: The translation follows Cv, Cm, Cg, who take it to mean "secondary peaks."

"thick with trees" *ghanapādapān*: Crā, Cm say this refers to all the places mentioned. An unusual interpretation by Cs is "on whose trees there are clouds," thereby conveying the idea of high mountains.

All N manuscripts but B4,D11 have an alternate 3ab [1016* or 1017*] with similar content.

5. For verse 5a-d, all N manuscripts but B4,D11 have an alternate one and a half verses [1019* or 1020*]. The content is similar, but there is an added reference to the passing of time.

Before or after 5ef or 6ab, all southern D and all S manuscripts read one verse [[1021*] describing the region as an unpopulated, waterless wasteland. This extra verse produces great difficulty with the syntax, and Ck notes that in some older collections a certain *śloka* is rejected so as to simplify the construction.

6–9. After verse 8, all southern D and all S manuscripts read a half verse [1022*] stating the absence of all trees, herbs, vines, etc.

Verse 9 is awkward, for taken literally it seems to say that in spite of the absence of all other vegetation and with no water in the rivers, there are fragrant lotuses with shiny leaves, whose only defect is an absence of bees. All available commentators but Cg say that *na santi*, "there are no," from verse 8 applies also to verse 9. Cg notes this interpretation but points out that one is then left to account for *bhramaraiś cāpi varjitāḥ*, "devoid also of bees." He says the lotuses do exist but are land lotuses (taking *sthale* as "on dry ground" rather than "in which place"), because all the ponds have become beds of land lotuses. Presumably he means that the ponds have dried up. Ck as printed in the crit. ed. and Ct share the GPP variant *vivarjitāḥ*, "destitute of," which they interpret as "not devoid" so as to get the meaning "endowed with."

10. "highly irascible" *paramāmarṣī*: Cr says this means "intolerant of offenses."

Mankad (1965, p. 461) gives references to a number of sages named Kaṇḍu who appear in the *MBh* and four *purāṇas*. There is no basis for identifying the present sage with any of them or with the Kaṇḍu in *BrahmaP* 2.31.

11. "his ending his life" *jivitāntāya*: Literally, "the end of life." The translation takes this as the object of Kaṇḍu's anger, even though the dative is usually used in such cases for personal objects. See Speijer 1886, p. 61, for examples of similar usage. Cm says the sage is "angry with the forest, which caused the end of his [son's] life." Ck, Ct interpret it to mean "having reached the end of his life," which then of course refers to the son. They add that the sage was angered by the boy's "unnatural death." Cg, Cr take it as a dative referring to the forest and expressing the intention of Kaṇḍu's anger: "he became angry with an eye to destroying the forest."

12. "inhospitable" *aśaraṇyam*: Literally, "without refuge," which Ck, Ct say means "without habitations" and Cr says means "without water, etc."

13. Cm, Ck note that because the rivers are without water, what the monkeys search are the locations of the river sources, which Cg says are in the places between mountains.

Cm says *tasya*, "its," "his," refers to the place, while Ck says it refers to the seer.

All N manuscripts read verse 21 after verse 14.

15. The translation supplies "place," while Ck, Ct, Cr supply "another forest" to complete *bhīmam*, "frightful."

Ck, Ct, Cr say the *asura's* fearlessness is the result of a boon he received.

16. The critical text is at best awkward, though it is supported by D5,6,8–10,G1,M1, and Ck, Ct, Cr. Crā, Cr supply a main verb to go with the first of the repetitious gerunds, Crā providing "they stood," Cr providing "they trembled." T1,3,G2,3,M2,3, and Cv, Cm, Cg show a variant at 16d (also noted by Crā): *dṛṣṭvā tān parvatopamān*, "seeing them like mountains," which construes with verse 17, so that it is the *asura* who in his turn sees the monkeys. All N manuscripts have an entirely different *pāda* d, all but B4,D11 reading *tasmin patitacakṣuṣaḥ* "casting their eyes on him."

18. Cm says Aṅgada struck the *asura* on the head.

20. "with an air of victory" *jitakāśinaḥ*: See verse 4.14.16.

21. "nearby" *aparam*: Usually "other." The translation follows Cm, Cg who say that here it means "not distant." Cg cites Vaijayantī as authority.

All N manuscripts read verse 21 after verse 14.

Sarga 48

1. For verse 1, all N manuscripts but B4 read instead three lines [1027*] ascribing the speech about to be made to Hanumān. Then in six lines [1032*] shared by the same manuscripts and added after verse 4, Hanumān's speech concludes and Aṅgada speaks.

2–3. "Together" *saha*: The commentators disagree about the meaning of *saha*. The word can mean "at the same time." Crā, Cm take it in its common meaning "with" and supply "you," so that Aṅgada is using a royal we and saying "by us together with you." Cg says it means "all together," and this seems most plausible to us. In both cases, it would best construe with verse 2. Cr takes it as *sahā*, modifying Jānakī, with the meaning "enduring," which he completes by supplying "hardships." All N manuscripts have alternate and added verses [1029* and 1030*] at verse 3 which describe the fruitless search in other terms.

4. The commentators agree that the time limit of a month is referred to here. Cm says that what is meant is that Sugrīva will have them killed if they overstay the time limit.

5. No N manuscript shares verse 5, but all have verses or half verses of uplifting sentiment [1033*, 1034*, or 1035*].

6. "cheerfulness" *anirvedam*: Literally, "non-dejection."

"perseverance" *dākṣyam*: Usually "skill," "capability," as Ck, Ct, Cr take it. The translation follows Cg who cites an unidentified authority for "effort," "perseverance."

"mental fortitude" *manasaś cāparājayam*: Literally, "and non-defeat of the mind *or* spirit." This is taken by Cm as "victory of the mind"; by Cg as "fortitude"; and by Ck, Ct as "not turning back from the undertaking."

All NW and W manuscripts lack verse 6.

7. Ct says the repeated request indicates respect. All N manuscripts read instead an alternate verse 7ab [1036*]: "Although this whole forest has been searched very attentively . . ."

8. "close our eyes" *mīlanam*: Literally, "closing the eyes." Ś1,Ñ,V,B1–3,D,G2,3,M1 all show variants for the critical reading. Whereas the reference may simply be to closing their eyes in sleep when they should be searching, Cm, Ck, Ct, Cr specify that it means "absence of exertion." Cg says it means "being silent without having done what must be done."

12. "appropriate" *sadṛśam*: The commentators construe this in two ways. Cm says it means "approved by you," and Cr says it means "suitable for you." Ct, on the other hand, says it means "worthy of him," supplying "of him."

14. The translation follows Crā, Cm, Cg in supplying "you," *bhavantaḥ*, as the subject of the third person plural verb.

The translation supplies "and."

16–17. There is no finite verb in the sentence in the critical version, which agrees with Ś1,Ñ1,B4,D1–5,8–13 (= ten N and six S manuscripts). All other manuscripts read some finite form of "searched."

19. "looking all about" *vīkṣamāṇāḥ*: It is not clear whether the monkeys did this while on top of the mountain or as they descended.

20. "level ground" *bhūmim*: Literally, "earth." This is taken as opposed to the mountain. See also 4.59.10 and 4.66.31.

22. It is curious that the monkeys making the southern search are never described as leaving the Vindhyas, though in *sarga* 40 they were told to start there and move all the way south. This may lend support to the theory that *sarga* 40 is part of a later addition.

It is also interesting that here and in succeeding *sargas* it is often Hanumān and not Aṅgada who leads the monkeys, even though at 4.40.5 the latter is assigned to lead the distinguished group exploring the south. But Ś1,Ñ1,D1–4,7,12,13 lack verse 22, while Ñ2,V,B have an alternate 22ab [1041*] in which Hanumān is not mentioned.

Sarga 49

1–2. Brockington (1977, p. 442 and 1984, p. 329) lists *sarga* 49 as "suspect" or Stage 2. If the *sarga* is a later addition, some other transition must have existed between *sargas* 48 and 50 to get the monkeys into the *bila*, "cavern," which they enter in the present *sarga*.

What is most interesting is that in the *Sundarakāṇḍa* (5.33.22–75) where Hanumān tells Sītā in great detail about everything that happened after Rāma and Sugrīva became allies, the critical text includes no reference whatever to this *bila* episode, which occupies *sargas* 49–51 and is mentioned often thereafter in the *Kiṣkindhākāṇḍa*.

The first verse repeats 4.47.1ab followed by 4.47.2cd.

After verse 2, all southern D and all S manuscripts read a half verse [1045*]: "They sat down on the southwest summit of the mountain [Vindhya]."

3. The translation supplies "appointed."

All available commentators but Cr agree that the "time" referred to is the month set by Sugrīva. Cm says it was "nearly past" and cites Aṅgada's remark at 4.52.20: "The month ended while we were in the cavern." Cg cites the same remark but says it means

that "another month passes in the cavern alone." This implies that here at verse 3 the first month is already over. Cr says the "time" is nighttime, when the monkeys couldn't hunt. Ś1,Ñ1,V2,3,D1–4,12,13 lack verse 3.

5–7. "Separated" *rahitāḥ*: This reading in the critical text is uncertain. It agrees with GPP and is based on Ñ2,V1,3,D8–11. All other southern D, S, and N manuscripts except V2,B,D7 read *hanumān* instead, which produces a repetition of his name at 6b for most of them, as well as an awkward construction with *paraspareṇa*, "with one another." To correct both problems, Cm, Cg, Ck supply "joining" and connect verse 5ab with 4cd.

At verse 6b, D6,T2,G1,3,M2, and all N but B2 read *nalaḥ* for *api*, "also." Nala's name is not elsewhere included in the list of chief monkeys in the southern search party.

At verse 7ab, the critical reading requires interpretation to deal with the two accusative objects. Here and at verse 12 below, the translation takes *dakṣiṇāṃ diśam*, "southern quarter," as adverbial, "of the south."

After verse 7ab, all southern D and all S manuscripts read one verse [1049]: "Searching here and there, they saw an open cavern hard to reach, named Ṛkṣabila, protected by a *dānava*." Cm, Cg, Ct say the *dānava* is Maya.

"cavern" *bilam*: Literally, "hole" or "cave." In this *kāṇḍa* the word is applied almost exclusively to Māyāvin's and Maya's dwellings. *Bila* often describes the hole or burrow of an animal (4.6.16) but, as will be seen, here applies to something very elaborate.

If the two principal *bilas* referred to in this *kāṇḍa* are taken to be one and the same (see Mankad 1965, p. lix), the southern search party has not succeeded in traveling very far from Kiṣkindhā, which in turn would have to be near the ocean (see verse 4.52.12).

There are numerous alternate readings for, and amplifications of, verse 7 in N manuscripts. Most elaborate on the continuing search and the monkey's exhaustion and fear of Sugrīva. All N manuscripts but D11 (and D12, which lacks 7e–8b) read an alternate 7ef [1052* or 1053*] describing the discovery of the *bila*, which is not given a special name as in the S recension.

8. Cg, Ct, Cr note the missing augment in the imperfect *niṣkraman*. Ck changes it to a present.

"their bodies red" *raktāṅgāḥ*: This could also mean less specifically "colored bodies" if the pollen was not understood as red or orange in hue.

All N manuscripts read an additional two lines [1054*] after verse 8, naming further types of birds flying out.

9. "amazed and bewildered" *vismayavyagramanasaḥ*: Literally, "bewildered in mind due to amazement." Cr says their amazement comes from this unprecedented sight.

Ck, Ct, Cr say the fragrance comes from the heavenly perfumes and flowers inside the cave, which are about to be described.

For verses 9–10, all N manuscripts read an alternate verse [1056* or 1057*], describing the monkeys' amazement upon seeing the *bila*.

10. Ck, Ct, Cr say the monkeys expect to find water. Cm says they expect to find Rāvaṇa. Cg, who has the variant "not delighted," says the monkeys are uncertain whether this is the underworld or some illusory place.

After verse 10, all southern D and all S manuscripts read one verse [1058*] further describing the *bila*: "filled with various creatures, like the abode of the lord of *daityas*, hard to see, very terrible, and hard to penetrate in every way."

11. "familiar with forests and jungles" *kāntāravanakovidaḥ*: The commentators try to distinguish between two words that are nearly synonymous. Cm says "wise about difficult paths and forests"; Cg, "about forests that have difficult paths." Ck, Ct say "capable of entering places in them." Cr says "knowing about forests difficult to enter."

14. "lush" *snigdhāḥ*: Literally, "oily," "shiny," "wet," "dense," etc.

15. "Unlit by moon or sun" *acandrasūryam*: Literally, "without moon or sun."

After verse 15, all southern D and all S manuscripts read three verses [1067*] declaring the ability of the monkeys to move and to see easily in spite of the darkness. They are then said to advance quickly into the cave and to see a bright and beautiful place ahead of them.

16. "clinging to each other" *anyonyaṃ saṃpariṣvajya*: Literally, "embracing each other." Presumably, as suggested in verse 15, the monkeys cling because they are frightened. But the additional verses before verse 16 cause difficulties for the commentators in interpreting this phrase. Cm, Cg take it as "supporting each other by the hand [or arms]." Ck, Cr say instead that the monkeys embrace one another in their joy at having gotten out of the dark part of the cave. Ck is critical of Cm, Cg, saying that [according to their text] it isn't dark and the monkeys aren't weak and thus don't need to support each other. Moreover, he points out that *pariṣvaj* does not mean "to support by the hand [or arms]." Ct's first gloss follows Ck, but his second follows Cm, Cg. Ct has already noted that below (at 4.51.14), Hanumān specifically says the monkeys joined hands as they entered the cave. Ct says the monkeys are supporting each other because they are tired and thirsty.

17. "wandered . . . through" *paripetuḥ*: Usually, "fly about," "fall," "rush about," etc. Ck says it means "they went keeping to a downward path." Cg says simply "they went."

19–21. "sacrificial platforms" *vedikān*: *Vedika* is normally a sacrificial altar or an elevated spot of ground. See notes on 4.39.47 and 4.41.40 above. The association of the raised mounds or platforms with trees perhaps suggests that their purpose is for making offerings to *vanadevatās* "forest deities."

22–24. "trees . . . surrounding" *vṛkṣair vṛtam*: Literally, "surrounded by trees." There is a serious question about this critical reading in verse 22ab. The only available antecedents for a masculine or neuter singular *vṛtam* are *deśam*, "place," or *vanam*, "forest," back at the beginning of verse 19. The crit. app. claims that only Ś1,Ñ1,B4,D2–4,11–13 (all northern) show the feminine plural *vṛtāḥ* (which construes with either of two feminine plural nouns very near at hand: "lotus beds" or "lotus ponds"), yet that is the reading shown by Cm, Cg, Ck, Cr, who all represent the S recension. B3 reads *vyāvṛtāḥ*, D1 reads *tatra*, and the remaining legible N manuscripts lack the half verse in which *vṛtam* appears. This means the critical reading is based only on an undetermined number of S manuscripts. The translation follows all available commentaries and interprets as *vṛtāḥ*.

"round windows of pure gold" *tapanīyagavākṣāṇi*: Literally, "windows of pure gold which are in the shape of cows' eyes." In light of the fact that *gavākṣa* often refers to windows covered with a grill or lattice, it is possible that, despite the syntax of the passage in which all of the compounds appear to function independently as modifiers of *vimānāni*, the poet intends the fretwork to be attached specifically to the windows. See Acharya 1946.

"with floors made of gold and silver" *haimarājatabhaumāni*: This may refer not to "floors" but to "stories" (vertical units) of the mansions.

27–29. After verse 29, D6,T,G1,2,M have an additional verse [1080*] (which D11 reads for verse 30): "The monkeys saw, placed here and there, shining piles of gold bright as blazing fires." The additional verse is bracketed in GPP.

31. After verse 31, all southern D and all S manuscripts read one verse [1082*]: "Amazed, those monkeys all around halted there. Then Hanumān asked, 'Who are you and whose cavern is this?' "

32. The meter is *upajāti*.

Sarga 50

1. After verse 1, all legible N manuscripts and M2 read a helpful additional half verse [1083*]: "We are monkeys, illustrious woman, always dwelling in the forest."

2. "rashly" *sahasā*: Ck, Ct take this as "forcibly," "necessarily."

3. "stupefied" *naṣṭacetasaḥ*: Literally, "unconscious." Cg takes this to mean "without an idea of what is to be done." Cr says "with discrimination destroyed."

8. All southern D, all S manuscripts but T2,M1,2, and Cm, Ct show variants for verse 8ab: "Whose ascetic power is this? Or is this on account of your own power?"

10. "by magic" *māyayā*: All available commentators agree that this means "wonderful powers (Ck, Ct, 'of creation')."

Cg says that Maya, lord of Tripura, made this *bila* for his own protection when Tripura was destroyed [by Śiva], and refers to the *MatsyaP* version of the burning of Tripura. It is true that in *MatsyaP* 140.80–82 Maya is given another place to live, but this is not said to be a *bila*. Cg says the epithet *dānavarṣabhaḥ*, "bull among *dānavas*" suggests that the Maya referred to here is a *dānava* and is not the Maya who was the architect of the *asuras*, but the terms are normally interchangeable. See also note on 4.42.29 above.

11. "chief architect" *viśvakarmā*: This is usually the name of the architect of the gods, frequently referred to in the *Kiṣkindhākāṇḍa* as the builder of fabulous structures (e.g., 4.40.34; 4.41.38; 4.42.20). The word is used here to denote his profession, "artisan" or "artificer," as Ck, Ct, Cr point out.

12. "wealth of Uśanas" *auśanasaṃ dhanam*: The commentators differ in their interpretations of this term. Cv, Crā, Cm say it means *śilpaśāstra*, "knowledge of the science of mechanical arts," Crā, Cm adding that this is equivalent to the ability to fashion wonderful things. Cm further says that "craft" or "art" is designated by the word "wealth" because the *śilpaśāstra* was composed by Uśanas. (In *MatsyaP* 252.2–4, Uśanas, as Śukra, is named as one of eighteen teachers of *vāstuśāstra*, "architecture.") Ck, Ct take the "boon" and the "wealth" as two separate things, the first being the "ability to fashion wonderful things" and the second being "every kind of object needed for creation," which Ck says Maya received from Uśanas at Brahmā's command. Ck objects to Cm's interpretation, saying it is doubtful that Uśanas alone possessed knowledge of the mechanical sciences. He adds that if that had been what Maya wanted, he would have propitiated Uśanas himself, rather than performed thousands of years of austerities directed at Brahmā.

See also *MBh* 12.27.8–12 where Uśanas, using his yogic powers, immobilizes Kubera, god of wealth, and robs him of his riches. See Goldman 1977, pp. 61–62, 118, and 141.

14. All available commentators but Cv, Cm note the irregular gerund *gṛhya* (for *gṛhītvā*), "seizing." All legible N manuscripts but B4,D11 show variants.

Cg says here that Maya gave his daughter Mandodarī to Rāvaṇa (see 7.12.16), and that Indra knew Maya to be exclusively attached to Hemā. Perhaps this is meant to explain why Indra killed him, though the source of this legend of Maya's death is not clear. He apparently fought Indra in the battle between the gods and demons (*MBh* 6.112.34), and his death at Indra's hands is referred to in similes in *MBh* 3.26.9, 6.96.19, and 6.106.29.

Ck deals with the philosophic problem of the death of the architect of the *asuras* who is after all *nityaḥ*, "eternal." He draws a parallel with Indra and points out that the rank or position is permanent even though the individual occupying that rank is impermanent: Whoever is the architect of the *asuras* is called Maya. Ct agrees.

15. Curiously, Cm says that the word Brahmā here refers to the *dānava's* architect Maya, because both have the capacity for creating marvelous things. Ck is enraged by this and says one must be a hater of Brahmā and the lowest of brahmans to suggest that a *dānava* could be identified with the supreme Brahmā, even if the *dānava* did worship him. Ck further points out that after Indra killed him, Maya couldn't make a gift. Ct confines his rejection of Cm's view to Ck's last point. Ck, Ct also agree that Maya's property was given to Hemā because it was hers by right (presumably as a widow's inheritance?).

In the *AdhyāRā* 4.6.50–53, Hemā is Viśvakarman's daughter. Śiva gives her the *bila* because he enjoyed her dancing.

16. Ck, Ct point out that the ascetic woman's name Svayaṃprabhā, "self-radiant," is significant because as has been stated, there is no sunlight in the *bila*. Cr suggests that Svayaṃprabhā may be the name of the dwelling, even though the word appears as a nominative rather than as the required accusative. In the *MBh* (3.266.40) her name is Prabhāvatī, "radiant." In the *Kathāsaritsāgara* (6.3.15), Svayaṃprabhā is said to be one of the two daughters of Maya.

17. Cg says that the reference to Hemā's skills in dancing and singing implies that she has now gone to Brahmā's abode [to provide entertainment there].

Cm, Ck seem to agree that the boon received by Svayaṃprabhā was unassailability.

After verse 17 or verse 19, all N manuscripts and M2 read thirteen lines [1086*] in which Hanumān asks for water and food, which Svayaṃprabhā provides. All the monkeys partake of this and are restored to good spirits and physical well-being. Ñ2,V,B,D7 then read 4.51.1.

18. "you come to such a wilderness" *kāntārāṇi prapadyatha*: Cr takes this to mean "you enter upon difficult paths."

"did you discover" *upalakṣitam*: Literally, "observed."

19. All NE manuscripts lack this verse.

Sarga 51

1. Ñ2,V,B,D7 read verse 1 after their "your story" *etat*: Literally, "that (verse 2)." Ck, Ct, Cr say that "that" refers to what Svayaṃprabhā asked above at 4.50.18: "Why and for what purpose . . ."

6–7. Ck prefers to construe verse 7cd, "we with these monkey chiefs headed by Aṅgada," with verse 8.

9. GPP,V1,D5,8–10 have a variant referring to the monkeys' having searched the ocean as well, which Ct, Cr say means "wishing to search." As noted above, the monkeys in fact are never described as leaving the Vindhyas.

After verse 9ab, Ś1,Ñ2,V1,2,B2–4,D1–4,11–13,M2 read one line (in two versions [1087*] [1088*]) stating directly what is only implied in the critical text, i.e., that the monkeys failed to find Rāvaṇa and Sītā.

10. "lost in brooding thought" *dhyānaparāyaṇāḥ*: Cr says this means "engaged in remembering Sugrīva's command." Ck editor Varadacharya says it has its popular sense of "worried" or "anxious."

Ct tries to avoid the *ātmanepada* ending on *adhigacchāmahe*, "we reach." He detaches *he* from the end and takes it as the vocative particle "O!" addressing Svayaṃprabhā, while treating the remaining verb as an augmentless imperfect. Only Ś1,D1–4,12,13 show a variant in the *parasmaipada*.

13. This elliptical verse requires interpretation. The translation generally follows Crā, Cm, and the second gloss of Cg, stressing the idea of agreement by the monkeys on the advisability of entering the cavern. Specifically, the second gloss of Cg gives "agreement" as the meaning of *anumānam*, usually "inference," as if deriving it from the verb *anuman*, "approve," rather than from *anumā*, "infer." Such a meaning for *anumāna* is attested in the *Kāṭhaka* 37.2 (vol. 3, p. 86). Ck, Ct, Cr, and the first gloss of Cg stress instead the sense "the inference [that there was water inside the cavern] came to their minds too." All legible N manuscripts show variants at verse 13b where the problem arises.

The translation supplies "accomplish" to complete the meaning of *bhartṛkāryatvarānvitāḥ*, literally "with haste for master's purpose."

14. Ck, Ct, Cr note the irregular gerund *gṛhya* for *gṛhītvā*, "grasping." All N manuscripts but B4 have variants in 14ab that produce regular gerunds.

Ck, Ct say the monkeys clasped hands because of the thick darkness.

"clambered down" *nipatitāḥ*: Literally, "went down." Cm says this means "assembled," which is usually restricted to the verb when it is preceded by *sam*, "together." Cm presumably wants to take the verse to mean "Crowding together, holding each other's hands, we entered this cavern. . . ."

15. Ck, Ct say the monkeys' purpose was finding Sītā, while Cr says it is satisfying their thirst, etc.

19. Ck, Ct, Cr note that Svayaṃprabhā is pleased by the monkeys' desire to repay her favor.

After verse 19, GPP continues directly with the thirteen verses that in the crit. ed. begin the next *sarga*. Ct, Cr share that arrangement. The crit. app. is very difficult to interpret here. It states that *sarga* 51 is numbered 52 by, among others, D8,10. But after 4.52.13, it states that, among others, D5,8–10 have an added colophon, with the *sarga* numbered as 52. One must assume that for D10 at least, the second indication is the correct one.

Sarga 52

1. All legible N manuscripts have an alternate verse 1cd [1093* or 1095*] and additional verses in two versions (one short [1094*], one long [1096*]) in which the monkeys apologize to Svayaṃprabhā and request help in getting out of the cavern.

2. Cg notes that the verse implies that the monkeys have been in the cavern for a long time. Presumably, one is to understand some magically swift passage of time. See verses 18 and 20.

For verse 2ab, all legible N manuscripts read an alternate verse [1097*]: "Pious woman, by your might we wish to leave this cavern, for you are our ultimate refuge."

4. "as good as dead" *gatāyuṣaḥ*: Literally, "whose life is gone."

6. Cr interprets: "anyone who has come here without my permission."

After verse 6ab, all legible N manuscripts read five lines [1104*] in which Svayaṃprabhā explains that the cavern itself was split when Indra, in the course of a battle, hurled a thunderbolt at some demon. The elaborate creation within is attributed to Viśvakarman, who made it "for his son," who is not identified. At 4.53.14 there is a further reference to Indra's thunderbolt and the cavern, which is shared by the S manuscripts. Unfortunately, it is ambiguous.

11. "difficult place" *viṣamāt*: The translation follows Cg. This could also mean "difficulty."

12. Ct says there are two explanations for the reference to Mount Prasravaṇa: Some say it is a different mountain from the one near Kiṣkindhā; others say it is the same, but it is so tall that it can be seen from where the monkeys now are. Ct says Svayaṃprabhā is simply trying to orient the monkeys and that she is in effect saying: "Go wherever you wish."

The reference to the ocean, when no such body of water was at hand when the monkeys went into the *bila*, clearly implies that the monkeys have been brought out mysteriously to a place they could not have found on their own. Svayaṃprabhā recalls other ascetic women with magical powers living in strange dwellings, familiar from fairy tales. She is potentially dangerous but ends up helping the monkeys make their way toward someone who can finally inform them of Sītā's whereabouts.

For a psychoanalytic interpretation of the *bila* episode, see Masson 1980, pp. 80–81 and 96–98. Because he is concerned with the commentaries, Masson's verse references are to GPP.

13. GPP, D5,8–10,M1, and Ck, Ct end the *sarga* here.

After verse 13, Ñ2,V,B,D7 read an additional half verse [1108*]: "moving in the twinkling of an eye by the power of her ascetic magic." Then all N manuscripts read one long verse [1109* 1–4] and end the *sarga* with it: "When ascetic Svayaṃprabhā had entered that cavern by her asceticism, the mighty monkeys remained standing in that place with their faces covered by their hands." The N manuscripts begin their next *sarga* with a verse [1109* 5–6] preceding verse 14: "Now all the great monkeys, standing with their hands covering their faces, after a moment opened their eyes."

Ck notes that some manuscripts do not separate the *sargas* here but says the accepted reading shows the break, which is justified by the change of topic.

16. Cg, Ck say the foothill is at the southwestern part of the Vindhyas. Cg then quotes from a medical text that notes: "The earth is for the most part covered by the Himavān and Vindhya mountains." Cg is perhaps trying to explain why these monkeys are always somewhere in the Vindhyas.

17. Cm, Cg, Ck, Ct say these are trees such as the mango which bear fruit in spring and therefore blossom in the cold season. This is in keeping with their effort to explain the lapse of time since the monkeys' departure from Kiṣkindhā. See verse 18.

18. The commentators (Cm, Cg at great length) try to account for what these repeated references to spring imply, i.e., that the monkeys have been gone from Kiṣkin-

dhā for from three to four months. If Rāma was impatient because autumn had come and Sugrīva had failed to start the search, then at the latest the monkeys should have left Kiṣkindhā in Mārgaśīrṣa (November-December), the first month after autumn. The one-month time limit Sugrīva set should have been Pauṣa (December-January). Spring as such begins with Caitra (March-April), so at least two months beyond the time limit have also passed.

Cm, Cg, Ck, Ct all interpret the simple statement "it was spring" to mean "spring was imminent, not actually arrived." Even so, Cm, Cg say Phālguna (February-March) has begun (Ct says it is nearly here), so the southern expedition must have spent more than one month hunting above ground and one month in the cavern.

Mankad (1965) discusses this problem in his Introduction (pp. xxxi–xxxii) but disagrees with the commentators on the date of return. Actually, the references to spring are probably largely a convenient narrative device, because the sight of the blossoms dramatically conveys to the monkeys the unexpectedly swift passage of time.

19. Only Ck, Ct note the archaic sandhi, *mahāprājña aṅgadaḥ*. All N manuscripts have variants in which hiatus does not occur.

20. "departed on account of the monkey-king's instructions" *śāsanāt kapirājasya . . . vinirgatāḥ*: The translation here follows Ck, Ct. This phrase could also mean, as Cr says, "departed at the monkey-king's command."

Cm, Ck, Ct say the completed month is the one-month time limit set by Sugrīva.

After verse 20, all southern D and all S manuscripts read four extra verses [1114*], the first of which is shared by V1,B2,3,4. The last three are a description of the monkeys' good qualities and achievements, and a declaration of the necessity of dying because they have all failed to obey the king's command. It is the first verse that produces lengthy discussion by the commentators, who continue to try to reconcile the obvious inconsistencies in the dates mentioned: "We set out in the month Āśvayuja (September-October), keeping to a period of time. That too has passed. What is to be done henceforth?" Obviously the reference to Āśvayuja adds another month (or two) to the time the monkeys have been away. The commentators try to solve this by saying essentially that it was then that Sugrīva first summoned the troops at Hanumān's instigation (4.28.28). Ck tries to interpret "in Āśvayuja" (September-October) to mean "nearly the end of the month Kārtika (October-November)," and Ct becomes so preoccupied with the difficulties that in his computations he divides the months into their light and dark halves and also counts backward from Sītā's later statement to Hanumān in the garden at Laṅkā: "This is the tenth month [of my captivity]" (5.35.8). Earlier, at 4.25.15, Rāma told Sugrīva to be ready in Kārtika.

21. "fast to death" *prāyopaveśanam*: Literally, "sitting [without eating while awaiting] death." Cm says at verse 22 that this is ritual fasting. He quotes a lexicon that says that *prāyaḥ* means both "fasting" and "death." Here the implication is definitely death by fasting.

23–24. "do a great evil" *pāpam eva kariṣyati*: The translation, following Ct, Cr, and as suggested by the context of verse 24, in all likelihood suggests the wrongful execution of Sugrīva's own ministers.

Crā, Cm, Cg note the archaic absence of *guṇa* in the form *prāyopaviśanam* (not found in D5,8–10,G2,M1, or in any N manuscript).

"rather than" *yāvan na*: Literally, "until" or "before." Only G1,M1,2,B4 share the entire critical reading, including this awkward phrase. All the seventeen other N man-

uscripts have variants, while all the eleven other southern D and S manuscripts read an alternate *pāda*: *dhruvaṃ no hiṃsate rājā*: "Surely the king will kill us. . . ."

"shameful" *apratirūpeṇa*: The word usually means "unfitting," "unsuitable." However, the context supports Ct's interpretation, "rooted in evil" or "rooted in crime," in that the execution is wrong because the emissaries have committed no offense.

26. "he will resolve upon a harsh punishment and have me killed" *ghātayiṣyati daṇḍena tīkṣṇena kṛtaniścayaḥ*: Literally, "having made a decision, he will have me killed by severe punishment."

The use of the accusative *mām*, "me," with *baddhavairaḥ*, "hostile," is rather free. Ck, Ct supply *prati*, "toward," to govern the accusative. Cr instead interprets *vyatikramam*, "transgression," as *atītakālam*, "by whom time has been exceeded," which he then takes as modifying *mām*.

27. "calamity" *vyasanam*: This could also mean "punishment" or "execution." All available commentators agree that what is meant here is that the friends' suffering would only be increased if they had to witness Aṅgada's calamitous end.

"at my life's end" *jīvitāntare*: Literally, "at the limit of my life"; the translation follows Cm, Cg, Ck, Ct. *Antara* often means "interval" or "intermediate time" and is so taken by Cr, who says "in the middle of my life span."

29–30. After verse 30, all southern D and all S manuscripts have an extra verse [1123*]: "Having sought Sītā here or having obtained news [of her], let us go to that hero. Otherwise, we shall go to Yama's abode."

31. For verse 31, all N manuscripts but V3 (which lacks 31) and B4 read three *śloka* verses [1124*] in which Tāra similarly addresses the frightened monkeys, suggesting the return to the cavern. In V3, Aṅgada is the only speaker.

The meter is *upajāti*.

32. The meter is *vaṃśasthavila* with a hypometric b *pāda* (*upendravajrā*). Cv, Crā say it is *ardhasamavṛtta*.

33. The verse is ambiguous, since *śrutvāṅgadasyāpi vaco 'nukūlam* can mean either "having heard also Aṅgada's favorable words" (Ck, Ct, Cr) or "having heard words agreeable also to Aṅgada" (Cm, Cg). The latter seems preferable because it was Tāra and not Aṅgada who spoke last. Ck, Ct, Cr say *api*, "also," implies "of Tāra" as well. See note on 4.53.1 below.

The commentators do not note the *parasmaipada* ending on *hanyema*, "we would be killed," or their variant *hiṃsyema*. Whitney (1889, section 774) notes that in epic it is not uncommon to find such endings on passives.

The meter is *upajāti*.

Sarga 53

1. In the text presented by the available manuscripts, the significance of the verse is uncertain. Cm, Cg, Ck, Ct say that Aṅgada's failure to contradict Tāra suggests to Hanumān that Aṅgada concurs in Tāra's mutinous suggestion of living in the magic cavern. The problem is, of course, that in this *sarga* Hanumān addresses Aṅgada but never refers to his stated intention of fasting to death. Instead, Hanumān martials arguments against Tāra's plan as if Aṅgada had explicitly concurred (a notion supported by 4.54.9). This, along with the problem of 4.52.33, suggests a possible corruption of the text. Given the three long verses at the end of *sarga* 52, followed by a display of Hanumān's

political and rhetorical skills, it is difficult not to conclude that *sarga* 53 is an addition to the story, meant to enhance Hanumān's role. It is perhaps significant that at 4.54.13 Aṅgada conveys respectful greetings to Sugrīva and shows no rebelliousness elsewhere in the story. A coherent narrative would have existed if the text had read only the *śloka* verses of *sarga* 52 (through 4.52.30) and then continued with 4.54.12 or 13. The Hanumān episodes are not always well integrated into the existing text (e.g., the whole of *sarga* 28, and the birth story of *sarga* 65). In the present case, in addition, the syntax is often poor and the meanings obscure.

"thought that . . . had taken over the kingship" *rājyaṃ hṛtaṃ mene*: Cm, Cg say this means only "he believed him capable of ruling the kingdom." Ck, Ct take it literally, Ck saying Hanumān believes Aṅgada means to establish the monkey kingdom under his own control, Ct saying the kingdom in question is either Sugrīva's monkey kingdom or, as others suggest, a kingdom in the magic cavern. Cr says the kingdom in question is Sugrīva's and adds that Hanumān finds the statements of both Tāra and Aṅgada improper and knows how easily intelligent people can accomplish things. Succeeding verses imply a rival kingdom based in the magic cavern, which Sugrīva and his allies would then contest.

2–4. "possessed the eight kinds of intelligence" *buddhyā hy aṣṭāṅgayā yuktam*: Literally, "endowed with intelligence, which has eight parts." The eight qualities of intelligence are given by all available commentators in a verse cited from Kāmandaka's *NītiSā* 7.4.21. They are desire to listen to others, hearing what is said, grasping what is said, retentiveness, reasoning in favor of a proposition, reasoning against a proposition, comprehension of meaning, and knowledge of the truth.

The "four strengths" are given by Cm's first gloss and Cg as "strength of arms, strength of mind, strength of expedients, and strength of relatives (*bandhubalam*)." Cm's second gloss, Ck, Ct, Cr say the strengths are "the four expedients: conciliation, bribery, sowing dissension, and punishment."

The "fourteen qualities" are given by all available commentators in a verse as knowledge of time and place, firmness, bearing all distress, knowledge of all profane matters, skillfulness, energy, keeping one's plans secret, not violating one's promise, heroism, knowing one's own strength, gratitude, protection of those who have sought refuge, impatience (determination), and steadiness.

"constantly increasing in power, strength, and prowess" *āpūryamāṇaṃ śaśvac ca tejobalaparākramaiḥ*: Literally, "and constantly being filled with power, etc." The comparison is with the waxing moon.

The reference to Indra's attentiveness to Śukra is odd since Śukra was the preceptor of the demons, not of the gods. Ck, Ct treat it as the rhetorical device *abhūtopamā*, "simile implying impossibility" (Ck) or "an example with an inverted reference" (Ct), though Ct adds that some say Śukra here has the secondary meaning of Bṛhaspati [the preceptor of the gods]. Here he is repeating the first gloss of Crā, Cm, Cg, all three of whose second gloss is that in some circumstance or other Indra did listen to Śukra's explanation of what was beneficial. It is possible, however, that what is implied is that Tāra's advice is as unwise for Aṅgada as Śukra's would be for Indra. The reference could perhaps be to the story told at *MBh* 12.124 in which Indra, seeking the supreme knowledge and skill to help him regain his lost kingdom, approaches Bṛhaspati, the guru of the gods. Bṛhaspati teaches him the supreme knowledge. But in response to Indra's next question as to who possesses the even higher knowledge, Bṛhaspati directs him to Śukra (Uśanas Kāvya).

5. "skilled in every science" *sarvaśāstraviśāradam*: All N manuscripts, D8–10, and Ck, Ct show in place of this accusative singular some expression in the nominative singular, all but Ñ1 ending *-viśāradaḥ*. Thus it would be Hanumān who is so described, not Aṅgada.

6. D5,8–10, and Ck, Ct read *dvitīyam*, "second," and not *tṛtīyam*, "third," but Ck, Ct still identify the expedient in question as *bhedaḥ*, "sowing dissension." Cg quotes a half verse in support of "third": "In order, they are conciliation, gifts, sowing dissension, and punishment."

"Resorting to" *upavarṇayan*: Literally, "describing"; the translation follows Ck, Ct, Cr.

"by a wealth of arguments" *vākyasampadā*: Literally, "by the abundance of arguments." The compound could also mean "by the excellence of his speech."

Illustrating the type of argument employed by Hanumān, Ck, Ct, Cr quote a maxim: "One must not have recourse to a lesser person; one must have recourse to a great person," which Sternbach (1956–1957) lists as occurring both in *Hitopa* and Cāṇakya (*Cāṇakya's Aphorisms*, part 4, p. 170).

7. "combining anger and expediency" *kopopāyasamanvitaiḥ*: The translation follows the second gloss of Cm. Cg, Ct, Cr, and the first gloss of Cm say it means "possessing the expedient arising from *or* which is anger, i.e., punishment." Ck reads *kopāpāya-*, which Ct notes is the old accepted reading, meaning "having the capacity to remove anger." The crit. app. fails to note this variant. No N manuscript shares the critical reading.

8. The verse is ambiguous. For one thing, it could mean "you are more capable in battle than your father." Cm, Ck, Ct suggest that the first reference to "father" means Sugrīva and not Vālin, his actual parent. Also, D5,6,8–10,G3 read *dhruvam*, "surely," not *dhuram*, "van[guard]," which requires supplying "and" to coordinate the two objects. No N manuscript shares either reading.

Ck, Ct note that when Hanumān says "you could take control . . . of the kingdom of the monkeys," he implies the added thought "if the 'king-makers' (Ct: other monkeys) will follow you."

10–11. All N manuscripts show variants in verse 10a and have an alternate half verse [1130*] for 10cd: "just as Tāra, Nīla, and I were not approved of by your father."

The translation supplies "and," "other monkeys," and "nor."

The meaning of the two verses could also be: "They will not attach themselves to you any more than to this Jāmbavān, Nīla, and the great monkey Suhotra. For I [and] all these [other monkeys] cannot be drawn away. . . ."

12. The translation supplies "but not the reverse."

The verse is very elliptical and has been translated according to the commentators. The terminology (*vigṛhya*, "waging war," and *āsanam*, also called *sthānam*, "staying still,") relates to the six modes of foreign policy. Amara (Nirṇayasāgara ed., p. 131) says, "The six expedients [of foreign policy] are peace [or alliance], war, expedition, halting, duplicity, and seeking refuge." (See also Kauṭilīya *ArthŚā* 7.1.2.) *Āsanam*, literally "sitting," means maintaining a post against an enemy (discussed at length in *ArthŚā* 7.4). This is the form of resistance implied by Tāra's suggestion to live inside the magic cavern out of Sugrīva's reach. As the commentators point out, Hanumān is here anticipating some statement by Aṅgada that he will remain alone if necessary.

Instead of *balīyasaḥ*, literally, "of a stronger one," all N manuscripts, D5,6,8–10, and Ck, Ct read *balīyasā*, "with a stronger one," which requires construing the word with

verse 12d. The idea would still be that Aṅgada is too weak to risk Sugrīva's hostility when provoked.

13. The verse is elliptical and the syntax is again poor, though the problem is more conspicuous in Sanskrit than in English.

"have been hearing about" *śrutam*: Literally, "heard." Cm, Cg, Ck, Ct all complete this with either "from Tāra" or "by Tāra," the latter supplied by Cm, who takes *śrutam* to mean "honored" or "valued." Ck, Ct say that what was heard from Tāra was that the magic cavern is safe.

"which you believe is your protection" *yāṃ cemāṃ manyase dhātrīm*: Literally, "and which you think to be a nurse (female supporter)." The translation supplies "cavern," as do Cm, Cg, Ck, Ct who want the feminine accusative singular antecedent *guhām* in order to interpret *dhātrīm*, "nurse" as an adjective, "protecting."

14. "Very little damage" *svalpam*: Literally, "very little." All available commentators agree that Indra threw the thunderbolt at the demon Maya, creator of the golden city inside the cavern (4.50.10). And the commentators necessarily agree that whatever the thunderbolt did, it obviously did not destroy the golden city, which the monkeys saw. What is unclear is the precise sense of "very little." Cm, Cg, Cr say Indra's thunderbolt made the doorway or opening of the cavern [presumably not required in the magic creation of the city within]. Ct says the "very little" was "merely the killing of Maya" (verse 4.50.14). Ck is less clear and refers to "a very small splitting of the earth." He says Lakṣmaṇa's arrows will destroy the cavern effortlessly because a doorway has already been made.

"iron arrows" *nārācāḥ*: Can also mean simply "arrows."

15. "you take up your position" *āsiṣyasi*: Literally, "you will sit." In their second gloss, both Cm and Cg take this as a renewal of the vocabulary of traditional foreign policy as noted above in verse 12, so that the verse would mean: "When [having waged war,] you resolve on standing still . . ." No N manuscript shares the critical reading.

"will make up their minds to desert" *tyakṣyanti kṛtaniścayāḥ*: Literally, "having made a decision, will leave." Ck says this means the monkeys will be assured of their own [imminent] destruction and will leave.

16. "by the difficult conditions" *duḥkhaśayyābhiḥ*: The translation follows Ct. The compound could mean simply "by uncomfortable beds."

Ck, Ct, Cr say the monkeys would be "anxious" in that they would be afraid of Rāma, Lakṣmaṇa, and Sugrīva.

17. A blade of grass is often the symbol of insignificance, and Ck, Cr interpret the verse to mean "You will become as insignificant as a trembling blade of grass." Ct notes that interpretation but offers as second gloss the sense given in the translation: "very alarmed at seeing such a [trembling] blade of grass, due to the mistaken belief that Rāma et al. are arriving."

18. Ck, Ct say the repeated references to Lakṣmaṇa [and not to Rāma] are due to his cruel nature and to the fact that Rāma would not concern himself with such individuals as the monkeys. Ck editor Varadacharya points out that the monkeys have already had firsthand experience of Lakṣmaṇa's anger and that suffices to explain the references.

"swerve from your duty" *apavṛttam*: Literally, "turned aside." The translation follows Cg. Cr takes it to mean "turned away from Rāma's task."

19. "through regular succession" *ānupūrvyāt*: This is taken by Ck, Ct to refer to Aṅgada's being the eldest son, while Cr says it means simply "in the course of time."

21. The translation supplies "sole."

Ck, Ct supply "with us" to complete the impersonal imperative *gamyatām*. Since there are no expressed pronouns, the verb could equally well mean "we must go," "let us go," etc.

Sarga 54

2. "absolute" *sarvātmanā*: Literally, "completely." The critical reading is underlined and appears to be based on only five S manuscripts (T1–3,G2,3). Most S manuscripts and Cg, Ck read *ātmamanaḥ*, so that the meaning becomes "purity of mind" or, as Ck, Ct take it, "absence of faults such as desire." All N manuscripts have instead some expression involving *dharma*.

3–4. The word *dharma* appears twice in this verse and is translated as "rights" and "right."

An elder brother's wife is the wife of a *guru* and therefore equivalent to a mother. Cg notes that the reference to *jīvataḥ*, "living," which he takes as modifying "elder brother," means that the *kuladharma*, "family practice," calls for marrying the brother's wife after the brother dies. Ck, Ct want to supply *mama*, "of me," so that the verse would mean "while I am living." As Ct explains, this would eliminate any possible justification of Sugrīva's behavior based on *ManuSm* 9.59, where it is stated that in the absence of a male offspring, a widow may have an heir sired by the brother-in-law. See Emeneau and van Nooten 1991. Ck objects to Cg's interpretation on grounds that Sugrīva appropriated Tārā not while Vālin was alive but only after the rock was placed at the opening of the cave when he "knew" that Vālin was dead. Ct makes the additional observation that Aṅgada's speech results from his anger and disregards the *dharma* that applies to all but the first three castes. In other words, Aṅgada speaks like a kshatriya, not like a monkey.

"ordered . . . to fight" *yuddhāyābhiniyuktena*: Literally, "ordered for battle." The commentators disagree on how to construe the dative in this phrase. All are clear that Sugrīva was to stand guard at the opening, but Ck, Ct, Cr supply words so that the construction becomes: "ordered by his brother [Vālin], who was going for the purpose of fighting." The translation follows Cg, who understands that Sugrīva was ordered by his brother to fight any enemy who emerged from the cave. No N manuscript shares the 4cd *pādas* in which the awkward dative appears.

5. "in a solemn vow" *satyāt*: Literally, "from truth *or* promise" which, as Ck, Ct point out, refers to the fire-witnessed oath of alliance between Rāma and Sugrīva (4.5.12ff.).

"once he had received his help" *kṛtakarmā*: Literally, "who had done his duty."

6. "righteousness" *dharmam*: In the critical text the word appears as a neuter, which Ck says means "behavior based on a propensity for *dharma*." All N and southern D manuscripts show the word as its usual masculine or (Ś1,Ñ1,D2,12,13) have a wholly different *pāda*.

7. "decent" *āryaḥ*: Literally, "noble."

8. "son" *putram*: The use of the word *putra* in the accusative is marked as doubtful in the critical text. D1,5,6,11,T1,3,G1,3,M2,3, and Cg read *putraḥ pratiṣṭhāpyaḥ*. This gives an easier reading that means, as Cg explains: "Virtuous or virtueless, his own son [yet to be born] is to be established in the kingship."

9. "Since my plan has been disclosed" *bhinnamantraḥ*: Literally, "of whom *or* by whom a plan is broken." The translation follows Cm, Cg, Ck, Ct. Aṅgada's "plan" as stated at 4.52.23–24 was not to return to Kiṣkindhā but to fast to death. The commentators attribute to him the intention of living in the cavern, which was Tāra's plan. Cr interprets instead "since I have violated his plan," i.e., exceeded the time limit set by Sugrīva.

Cg suggests Aṅgada could be said to be not so much one who has offended, i.e., "having committed an offense" (the usual sense of *aparāddhaḥ*), as "being offended because of the violence done to his father."

10. "secret punishment" *upāṃśudaṇḍena*: Literally, "punishment [inflicted] in secret."

Ck, Ct say Aṅgada believes that Sugrīva won't kill him because he is his "son" but will confine him because of his guilt.

11. "bid me farewell" *anujānīta mām*: This could also mean "give me permission [to fast to death]."

"go home" *gṛhān gacchantu*: Literally, "let them go to their homes." In the critical text this is marked as doubtful. Ñ2,V1,B4,D1,5,7–11,T2,G3,M1,3 read the singular *gṛham*, "home," and Ś1,Ñ,V2,3,B,D1–4,7,12,13,G1,3,M1,2 read *gacchata*, "go!" but the meaning is essentially unchanged.

12. After verse 12 or verse 13ab, all southern D, all S manuscripts but M2, and all available commentators read a half verse [1147*] in which Aṅgada asks that Rāma and Lakṣmaṇa be greeted.

16. "sat down" *saṃviveśa*: Usually "lay down." There is some ambiguity about the verb, which recurs in verses 17 and 20.

Here and in verse 19 below, the "sacred grass" is called *darbha*, which sometimes means *kuśa* grass. This detail makes clear the ritual nature of Aṅgada's fast, for a bed of strewn *darbha* grass is a prerequisite for many vedic rituals and spiritual exercises. Cf. 1.3.2, where Vālmīki ritually sips water and seats himself on *darbha* grass in order to purify himself prior to composing this great poem.

17. Cm, Cr supply *samīpe*, "near," so the verse would mean "near him sitting *or* lying there." The translation follows Cg in treating the genitive absolute as a locative absolute. Cg says Aṅgada is lying, not sitting.

18. Ck, Ct carefully point out that those who surround Aṅgada preparatory to fasting were "those siding with Aṅgada," which no doubt would exclude Hanumān.

19. "sipped water" *upaspṛśyodakam*: Literally, "sipping *or* touching water." This is done as a religious act of consecration.

The translation supplies "of the sea."

The commentators do not note the hiatus between the e and f *pādas*. All N manuscripts but D13 have an alternate f *pāda* with no hiatus.

After verse 19, all N manuscripts read one or both lines of a verse [1149*] in which all the monkeys sit down, about to die along with Aṅgada.

After verse 19, all southern D and all S manuscripts read an additonal two and a half verses [1150*]: "These best of monkeys, wishing to die, [thought] this was appropriate. While the monkeys spoke of Rāma's dwelling in the forest, the death of Daśaratha, the slaughter at Janasthāna, the death of Jaṭāyus, the abduction of Vaidehī, Vālin's death in battle, and Rāma's anger, danger came to them." The "danger" is explained by the commentators to be the vulture Saṃpāti who appears in the next *sarga*.

20. "with its streams and caverns seemed to fill" *babhūva saṃnāditanirjharāntaraḥ*: Literally, "whose torrents and openings were made to resound." G,M2,3, and Crā, Cm, Cg, Ck read *nirdara*, "caves," not *nirjhara*, "waterfalls," so that the meaning would be "such that the interior of its caves resounded." Ś1,Ñ1,B4,D2,12,13 have variants showing a different word for "caves," *kandara*.

The meter is *vaṃśasthavila*.

Sarga 55

1. Ck says the mountain is in the southwestern part of the Vindhyas.

2. Jaṭāyus died trying to prevent Rāvaṇa from taking Sītā. See *Ayodhyākāṇḍa sargas* 49 and 63–64.

The crit. ed. underlines parts of two words in verse 2, but the sense is the same regardless of the reading chosen.

4. "inevitably" *vidhānena*: Literally, "according to rule." Cm, Cg take it as "by bringing about prosperity." Ck, Ct, Cr say the verse means "Just as the fruit of his actions follows a living being in conformity with his former actions, so this food . . ."

5. "these monkeys one after another" *paramparānāṃ . . . vānarāṇām*: Literally, "of successive monkeys." The combination is awkward. Ck, Ct say "among those monkeys who are seated in a line," while Crā, Cm, Cg separate as *paraṃ parāṇām* to get: "each leading monkey among those best of monkeys."

"as they die" *mṛtaṃ mṛtam*: Crā, Cm interpret this to mean "having killed each [successively]." They argue this largely because of an extra passage in their text (see note on 4.54.19) which refers to the menace of the vulture (a meaningless threat if they are to die anyway). But Cm also notes that a hungry creature who has come out in search of food will not wait for the prey to die of its own accord. Still, if Saṃpāti is in fact a vulture, he would, as a scavenger, not be expected to kill. (But see note on 4.58.16 below.) Moreover, at verse 21, he is shown to be physically incapable of attacking the monkeys.

6. "distressed" *paramāyastaḥ*: Cm says this means "wearied." The translation follows Cg.

7. Ck, Ct take the verse to mean that Yama has come to destroy the monkeys, who are fasting to death with Sītā as the pretext. That is, it is solely because of her that the monkeys are in such a circumstance. Ct notes an easy reading (found in D5,6, and Cr): *gṛdhrāpadeśena*, "[Yama] in the guise of a vulture." This gives strength and immediacy to the word *paśya*, "see!" No N manuscript shares a reading here with any S manuscript. Cm, Cg do not comment.

9. Ck, Ct try to explain the sudden change of topic from monkeys to the vulture by saying that the thought is: "For Sītā's sake, destruction came to another animal just as it has come for us." But the mention of Jaṭāyus is no doubt a narrative device to justify Saṃpāti's questioning the monkeys.

After verse 9 (or 9ab), all N manuscripts but B4 read an extra half verse [1155*]: "But he was deprived of his life by wicked Rāvaṇa."

10. After verse 10, all southern D and all S manuscripts read three lines [1157*] saying that out of love for Rāma all creatures are helpful to each other. It is in this spirit that Ck, Ct interpret verse 10 itself as showing Rāma as the source of all love, etc.

11. "[we] have not found" *na paśyāma*: Literally, "we must not see." Ś1,V2,B4,D1, 2,13,T2,G2 read instead *na paśyāmi* "I do not see."

12. "highest state" *paramāṃ gatim*: Probably "heaven." Cm, Ct, Cr note that the verse implies that Sugrīva is lord of all the forest animals, including vultures. Ct adds that Jaṭāyus reached the highest state ("final liberation," says Cg) through Rāma's favor [not simply because he died in battle].

13. Cm, Ck, Ct trace the chain of events leading up to Sītā's abduction, the more immediate cause of the monkeys' present peril. Ck, Ct note that if Jaṭāyus had been able to hold off Rāvaṇa for a while longer, Rāma would have returned in time to prevent Sītā's abduction. Similarly, Daśaratha died too soon to bring Rāma back from exile.

"danger" *saṃśayam*: Cr takes this in its sense of "doubt," so that the monkeys are in doubt as to whether Rāma will soon be happy again.

For verse 13ab, all N manuscripts read a half verse [1159* or 1160*] that includes, among other events in the series, Vālin's death.

14–15. Instead of verses 14–15, all N manuscripts (except D2 which lacks 13c–15) read all or part of five lines [1161*] stressing Kaikeyī's guilt and Daśaratha's death. (Ś1,Ñ,V,B,D7 read lines 2–5, while D1,3,4,11 read all but line 2.) These same manuscripts (and D2) then continue with all or part of 18 lines [1162*] repeating in considerable detail the outline of all events following the entry of Rāma into the forest (though with no reference to the magic cavern). Of this long passage, only lines 2–4 relating Jaṭāyus's death in Rāma's service are read by all N manuscripts. (Ñ2,V,B2,4,D7 read only lines 2–4, while B1,3 read 2–4, 13, and 15–18.)

"misfortune" *vikṛtam*: Literally, "change [for the worse]." The translation supplies the modifier "all," as do Cm, Cg, Ck.

All available commentators agree that Daśaratha's granting of boons to Kaikeyī is the ultimate cause of all the misfortunes—from Rāma's exile to the monkeys' ritual suicide. Only Ct takes *idam*, "this," to refer only to the last event.

At verse 14a, the critical text shows accusative singular *vāsam*, "sojourn," parallel with a later nominative singular *vadhaḥ*, "death." The translation emends to nominative singular *vāsa araṇye* with archaic sandhi and hiatus, in keeping with T,G3,M3, and Cm, Cg, Ct. By itself the hiatus is not a serious impediment, since there is another between verse 15c and d.

In verse 14d, D5,6,8–10,T1,G,M1 read accusative singular *vadham*, as do D5,8–10,T1,G1,M1 in 15b. Perhaps these are irregular neuter nominatives, since there is no syntactic reason for the accusative. No N manuscript has verses 14–15.

After verse 15, all southern D and all S manuscripts read one long verse [1163*]: "The wise king of vultures, his mind greatly perturbed at hearing that unhappy speech related and at observing the monkeys fallen to the ground, spoke sadly." The presence of the long verse leads Crā, Cg to say the *sarga* should end here. Crā notes that some manuscripts do close the *sarga* here. The crit. app. indicates a colophon in T,G,M.

17. All N manuscripts but B4 have an alternate verse 17 [1165*]: "Who announces that heroic Jaṭāyus, dearer to me than life, has been slain by a non-Aryan? My mind is agitated."

18. All N manuscripts but D1,3,4,11 read verses 18–19b after 20ab, preceded by a half verse [1166*]: "How was Jaṭāyus killed, and who is Rāma?" This same half verse is found in all other N manuscripts as well, but located variously after 1165*, or verse 17, or verse 20ab. The effect in the N manuscripts is to underline Saṃpāti's ignorance of the personalities and events.

Cm, Cg suggest that here and in verse 20 the fact that Saṃpāti speaks of details he could not have known by himself means that Aṅgada must be understood to have mentioned them in his speech.

After verse 18, all southern D and all S manuscripts read a half verse [1168*]: "I would like you to bring me down from my mountain stronghold."

19. After verse 19ab, all southern D and all S manuscripts read a half verse [1169*]: "After a very long time, I am delighted at the mention. . . ."

20. Ck, Ct, Cr do not accept that Saṃpāti is here inquiring about the friendship between Daśaratha and Jaṭāyus, and Ck, Ct point out that when Aṅgada replies in the next *sarga*, he doesn't give the answer to any such question. They would like the question to be, "How did the death of my brother who lived in Janasthāna come about?" (Ck, Ct), or "How did Daśaratha go to the other world?" (Cr). One can certainly construe verse 20ab with verse 19 and thereby eliminate an awkward repetition of the word "brother" in verse 20, but the resulting verse 20 would not change its meaning.

Crā, Cm, Cg must construe the verse in the same way as the translation, because they make no interpretation of Saṃpāti's two questions here. Also, later at 4.56.9, Crā and Cg say that having been asked about the nature of the friendship between Daśaratha and Jaṭāyus, Aṅgada in effect states that he does not know.

After verse 20, all N manuscripts read two verses [1171*] in which Saṃpāti asks further questions about prior events, particularly Sītā's abduction.

21. "fly" *visarpitum*: This could also mean "move about."

Ck, Ct, Cr point out that *avatartum*, "to come down," really implies "be brought down."

The translation supplies "but."

Sarga 56

1. "his voice breaking" *bhraṣṭasvaram*: Literally, "deprived of his voice."

"afraid of what he might do" *karmaṇā tasya śaṅkitāḥ*: Literally, "frightened *or* made suspicious by his action." Cm, Cr say his "action" was in fact his [earlier] words declaring his intended action of eating them. Ck, Ct say that though his grief seems to be authentic, the monkeys are afraid that the vulture [in requesting help to descend] may be deceiving them in order to obtain food.

3. "success" *siddhim*: As Ck, Ct point out, this is equivalent here to death.

5–6. "ancestor" *āryaḥ*: Cm, Cg, Ct, Cr note that here the word means "grandfather."

"strong as a whole army" *oghabalau*: Literally, "strong as a multitude *or* flood." The translation follows Cm, Cg.

9. Crā, Cg note that because Aṅgada had been asked about the nature of the friendship between Daśaratha and Jaṭāyus (4.55.20), his simple statement of the fact of friendship between the two means he doesn't know what kind of friendship it was.

10. The translation supplies "to the earth" and "but since." As Rāvaṇa and Jaṭāyus fought in the air, Rāvaṇa had to let go of Sītā (3.49.34).

11. "highest state" *gatim uttamām*: heaven.

13. "hostile to my father" *pitrā viruddhaḥ*: This could also mean "opposed by my father."

Crā, Cm, Cg, Cr note the augmentless imperfect *abhiṣecayat*, "had . . . consecrated."

16. This seems to be the only direct statement in the critical text that the southern expedition in fact searched somewhere other than strictly in the Vindhya mountains.

18. "obedient" *vacanakārinaḥ*: Literally, "doing the bidding." As noted above, Aṅgada's docile tone contrasts with earlier suggestions of intended rebellion (4.52.33).

"we violated his decree" *saṃsthām atikrāntāḥ*: The translation follows Cg. Cr takes this to mean "we exceeded the time limit," while Cm offers both interpretations.

Sarga 57

1. The translation supplies "hope of."

2. "you have reported" *ākhyāta*: Literally, "tell!" The commentators note the use of this imperative as a past. Only Ś1,B1–3,D1–4,6,12 show variants without this form.

3. "to avenge my brother" *bhrātur vairavimokṣaṇe*: Literally, "for redressing the hostility against my brother."

4. "at the time of Vṛtra's death" *vṛtravadhe vṛtte*: Literally, "when Vṛtra's death occurred."

The commentators are sharply divided on the significance of this and the following verse. Cm, Cg, Cs say the two brothers were vying with each other to see who could fly faster to the sun and that the reference to Vṛtra's death is simply to indicate at what era the competition took place. Cs notes that in *MBh* 3.266.48 Saṃpāti specifically says the brothers were competing with each other. (In *AdhyāRā* 4.6.2–3 the two vultures wished simply to reach the sun.) Ck, Ct, Cr instead say the brothers went to heaven to conquer Indra, whose power had just been shown by his killing the *asura* Vṛtra. They further say the brothers did in fact conquer Indra and were returning from heaven when, out of vanity, they approached the sun. Ck is at pains to show how the older, traditional interpretation makes a number of words in the text meaningless, but some of his readings are not found in the critical text. Further on, at 4.60.1ff., Saṃpāti relates the story again in terms that Ck, Ct, Cr believe support their interpretation. That *sarga*, however, is probably a later addition.

5. See note to verse 4 above.

6. "I covered" *chādayāmāsa*: Of this unusual use of the first person in the perfect tense (traditionally restricted to actions not seen by the speaker), Cr says it is chosen because of Saṃpāti's distraught mental state. Ck, Ct say the usage is archaic. Cm, Cg simply gloss with the imperfect.

9. As Cm points out, Aṅgada means that as Jaṭāyus's brother, Saṃpāti must also be Rāma's servant.

What Aṅgada said was that Rāma's wife was abducted from Janasthāna by Rāvaṇa (4.56.8).

10. "short-sighted" *adīrghadarśinam*: According to Cm, Cg, Cr, the epithet suits Rāvaṇa because he disregards the impending calamity, and according to Ck, Ct, because he is incapable of reflecting on the future.

13. Cm, Cg say that Varuṇa's worlds are the underworlds, and Viṣṇu's worlds covered by his three steps (see *ṚV* 1.154.1–6) are in this context the upper worlds.

"nectar of the immortality" *amṛtasya*: This was obtained by churning the ocean (*Ram* 1.44.14ff. and *MBh* 1.15–16).

Ś1,Ñ1,V1,D1–4,11–13 lack verse 13. The remaining N manuscripts share the hiatus between the c and d *pādas* with T,G2,3,M1,2 and the critical text. The remaining S manuscripts and all southern D lack the hiatus.

15–16. "struggling in his grasp" *gātrāṇi ca vidhunvatī*: Literally, "shaking her limbs." It is not entirely clear whether we should understand the phrase to suggest that Sītā is struggling with Rāvaṇa or simply shaking with fear. The commentators are silent.

No available commentator speculates on how Sītā came to be wearing ornaments when she was said to have thrown them down earlier to Sugrīva and his companions (4.6.9), presumably in a different location. But if Sankalia (1973, p. 48) is correct in placing Kiṣkindhā in the Vindhyas, it is possible that Saṃpāti saw her as she was signaling the monkeys.

17. Although Sītā apparently left for exile with barkcloth garments worn over her silk clothes as well as with ornaments given to her by Daśaratha (2.33.9–17), she received new ornaments and fine clothing from Anasūyā, wife of the sage Atri, after arriving in the forest (2.110.17).

19. "actually" *sākṣāt*: Literally, "in person," "in bodily form." Cr says this means he is the legitimate son of Viśravas.

20. After verse 20, all southern D and all S manuscripts read two or three lines [1200*] describing the luxury of Laṅkā.

22. After verse 22ab, Ck, Ct note that two verses are spurious. In GPP 22c–24d are bracketed as "extra" verses found in Cg. The verses are well supported by existing manuscripts and are included in the critical text.

24. "insight" *jñānena*: Literally, "knowledge." All available commentators say this means "by divine knowledge." The vulture can apparently see into the future.

As Ct points out, Saṃpāti is encouraging the monkeys to go to Laṅkā without fear.

The translation supplies "special" and "Sītā."

25. The six verses that begin abruptly here present many problems and give the clear impression of an interpolation. The text reads well without them. All available commentators offer as justification for this discussion of the birds' flight paths Saṃpāti's need to demonstrate his divine knowledge.

The translation supplies "in the sky."

The flight paths are presumably listed in order of increasing altitude, though this is indicated only in verse 27 by the word *parā*, "highest" (or "last").

"of the sparrows" *kuliṅgānām*: Perhaps "shrikes."

26. "White scavenger vultures . . . vultures" *bhāsāḥ . . . gṛdhrāḥ*: Though Cm, Cg, Ct say these are "water-crows" (or a kind of falcon, adds Cg), the exact identification of these birds is difficult. It seems that in this context, *bhāsa*, which can refer to the bearded vulture or lammergeyer as well (Dave 1985, p. 191), must refer to the white or Indian scavenger vulture [*Neophron percnopterus*]. This bird is known throughout India and normally soars at a lower height than either other species of vultures or the lammergeyer. Thus, it would be appropriate for this bird to have a lower "path" than the *gṛdhras* of *pāda* d.

The identification of the *gṛdhra* is problematic as well. It is generically used to refer to either vultures or lammergeyers. In all likelihood, the most famous *gṛdhra* of the epic, Jaṭāyus, should be identified as a lammergeyer rather than a vulture. See Dave 1985, pp. 194–97, especially pp. 196–97 and note on 57.29 below.

"falcons" *śyenāḥ*: This word can also mean "eagle" or "hawk." Staal (1985, p. 557 note) says that the *śyena* was also originally a term for "vulture." See Dave 1985, p. 199.

"of the . . . geese" *haṃsānām*.

In the *Araṇyakāṇḍa* (3.13.32–33), Jaṭāyus explains his and Saṃpāti's parentage. They are sons of Śyenī (perhaps a falcon?) and of Aruṇa, who is Garuḍa's brother. Both of

these latter, in turn, are sons of Vinatā and are mythical birds of uncertain species. Dave (1985, pp. 198–202) identifies Garuḍa with the golden eagle and adds that Garuḍa's habits represent a composite of the various eagles and the lammergeyer. *Vainateya*, usually taken as Garuḍa's matronymic, is here rendered literally as "sons of Vinatā" in order to include Aruṇa.

28. After verse 28ab, all southern D and all S manuscripts read a half verse [1204*]: "The enmity shown by him [literally, 'of him'] toward my brother should be repaid by me."

"flesh-eaters" *piśitāśanāḥ*: This reading in the critical text is based on Ñ1,B2,3,D7, 11,T2,G3,M3. It is either nominative or vocative plural. If it were vocative plural, Saṃpāti would be addressing the monkeys as "flesh-eaters," which is unacceptable. Taken as nominative plural, the word must apply to Saṃpāti, his brother, and other vultures of Vinatā's line, as in the translation. The statement "we have become flesh-eaters" is acceptable in terms of the habits of vultures but raises the question of what the "forbidden *or* contemptible deed" was (perhaps chasing the sun, as above at 4.57.4 or below at 4.60.1?). The particle *sma*, often used to create a past tense, may here substitute for *smaḥ*, "we are," a usage common in epic (see Renou 1975, pp. 401–2). Ś1,Ñ2,V1,B1,4,D1,2,4,8–10,T1,G2, and Ck, Ct read *piśitāśinaḥ*, "of the flesh-eater," which construes correctly with *tasya*, "of him," in their additional half verse [1204*], but it becomes awkward in the critical text, which eliminates the half verse.

V2,3,D5,13,M1 read *piśitāśanaḥ*, nominative singular masculine, therefore "I became a flesh-eater."

D3,6,12,T3,G1,M2, and Crā, Cm, Cg, read *piśitāśinā*, "by the flesh-eater," so that the verse says: "Standing here, I can see Sītā and the flesh-eating Rāvaṇa, by whom the contemptible deed [the abduction of Sītā] was done." If in the critical text verse 28 followed verse 29 or verse 30 as it does for Crā, Cm, Cg, this would seem a better reading.

29. "Suparṇa's" *sauparṇam*: Emending with Ñ2,V2,3,B1,2,D5,7–10, and Ck, Ct, so that Saṃpāti shares the vision of his relative Garuḍa. If one reads *sauvarṇam*, "golden," with the critical text (based on V1,B3,4,T,G,M,D6, and Crā, Cm, Cg), the half verse would mean "We have also a divine golden eye and [divine] strength." Cm, Cg simply assert that the term "golden" implies the ability to see far, but it could refer to the startling red-orange eyes of a particular Himalayan bearded vulture, the lammergeyer, *Gypaetus barbatus aureus*, "a handsome eagle-like vulture with feathered head and neck . . . commonly miscalled 'golden eagle' " (Ali and Ripley, 1968, vol. 1, p. 314). In fact, this large, high-flying bird might be a better candidate for identifying both Saṃpāti and Jaṭāyus than the common sorts of Indian vultures with their repulsive featherless heads and necks. Dave (1985, pp. 196–97) believes Saṃpāti and Jaṭāyus were lammergeyers. See note on 57.26 above.

"potency of our food" *āhāravīryeṇa*: This presumably refers to meat-eating. Cm, Cg say it is power in the eye, while Ck, Ct say the strength comes from eating particular kinds of flesh. *Āhāra* might also imply "bringing near."

30. "sustenance" *vṛttiḥ*: Literally, "livelihood." Cm, Cg point out that this means "catching food."

The translation follows Cr in supplying "food seen" to complete the adverb *dūrataḥ*, "from afar," "at a distance." The word is ambiguous and may instead imply as Ck, Ct suggest, "the kind of food that provides the power of seeing what is far away." In the second case, says Ct, the food of cocks is then "the kind of food that provides vision only for such a distance," i.e., to the foot of the tree [*sic*] that is their abode. Though

D5,8–11, and Ck, Ct show a variant that produces "at the foot of a tree," the critical reading *pādamūle*, "in the vicinity of feet," "at the sole of the foot," harmonizes with the term used for "cocks": *caraṇayodhinām*, literally, "foot-fighters." The translation supplies "cocks."

31. "go home" *gamiṣyatha*: Literally, "go."

33–34. These verses are awkward, since the words *vānarāḥ*, "monkeys," and *deśam*, "place," occur in each verse. The translation supplies "his own" to complete the second "place."

All legible N manuscripts [D4 lacks] have an alternate verse 34ab [1209*] in which the irregular gerund *pratyānayitvā*, "having led back," does not occur.

Sarga 58

1. Crā, Cg note that the five *sargas* beginning with 58 produce contradictions and are in no way needed for the continuity of the story. Crā says they are found in some manuscripts and not in others. He undertakes to comment on them without conviction, simply because they exist. Cg says frankly that the five *sargas* are spurious. Interestingly, the crit. ed. shows no manuscript that omits the five *sargas* altogether, nor does the editor take any particular note of the problem other than to point out the most glaring contradiction, which is between Saṃpāti's statement at 4.57.15 that he himself saw Sītā being carried away and his statement at 4.58.15 that it was his son Supārśva who saw her. It is unfortunate that we no longer have the manuscripts Crā, Cg had, which would provide the basis for omitting these five *sargas*, which are repetitive, contain many verses of extremely awkward syntax, and constitute an episode that is chiefly notable for pious details in conflict with the tone of the critical text as a whole.

It is also disappointing that Brockington's first analyses (1977) apparently failed to reveal anything "suspect" about the language of these five *sargas*, which in content and tone are conspicuously purāṇic. (For a brief discussion of characteristics of purāṇic literature, see Winternitz, 1904, vol. 1, part 2, p. 465.) Fortunately, Brockington apparently reconsidered his data, so that in 1984 (p. 329), he listed as "Stage 2" at least *sargas* 59–61, with a further hesitation about 62 (p. 340). Nevertheless, that he should exempt *sarga* 58 from his list of later additions suggests either that epic language was easily imitated or that a more reliable basis for linguistic analysis must be found. Moreover, the date suggested by Brockington for "Stage 2" material is third century B.C. to first century A.D., yet there is internal evidence linking *sarga* 61 with certain verses of the *Araṇyakāṇḍa* relegated to App. I, No. 12, verses that by Brockington's own criteria would be at best "Stage 4," that is, dating from between the fourth and the twelfth centuries A.D. See below note on 4.61.9–10 below.

All available NE manuscripts read *sarga* 58 after 4.62.7 (or 4.62.3c for V1). (D7 shows variants throughout, even though the description of the manuscript at p. xvii says that its *sarga* 58 is missing.)

Ck, Ct try to explain this repetitious *sarga* on grounds that the monkey Jāmbavān wants to know if anyone else saw Sītā being carried off by Rāvaṇa.

In the critical text *vadataḥ*, "speaking," is underlined and is apparently read by D5,6,8–11,G1,2,M1,2, (with D5,6 reading *saṃvadataḥ*), and Ck, Ct. In form it is genitive or ablative singular, or accusative plural, and therefore cannot be construed in the existing sentence. (It might mean "of [him] speaking," but that would conflict with

"spoken by the vulture-king," *gṛdhrarājena bhāṣitam*.) Cg reads *muditāḥ*, "joyful." Cr has an easy reading, *vadatā*, "by him speaking," not attested in the crit. app. Other manuscripts have very different variants, with most available N manuscripts (Ś1,Ñ,V2,B1,4,D2–4,7,12,13) showing *vacanam*, "speech," which duplicates *vacas*, "speech," in the following *pāda*. In the absence of a wholly acceptable reading, the translation follows Ck, Ct, who take it to mean "repeating," with Ct noting that the absence of the *n* is archaic, i.e., that the form is equivalent to the nominative plural *vadantaḥ*, lightened presumably for metric reasons.

2. Ck, Ct say the monkeys get up from the ground because they are giving up the idea of fasting to death. Cr says they get up to go near the vulture.

Note that Jāmbavān is called "monkey," *hari*. D5,6,8–10,M3 show the variant *vānara*, also "monkey," instead. Only M1 avoids the attribute by reading Aṅgada for Jāmbavān.

"king of vultures" *gṛdhrarājānam*: Ck, Cr note the use of this form instead of the more usual *gṛdhrarājam*.

3. The commentators try to account for Jāmbavān's otiose questions. Crā, Cm say he is wondering how the wingless Saṃpāti inside his cave found out about events occurring far away from him. Ck, Ct say the monkeys have heard the facts in general [in *sarga* 57] but now want the particulars. Cr says Jāmbavān was either so overcome by grief that he didn't pay attention when Saṃpāti spoke before, or he wasn't satisfied with what he had heard.

"salvation" *gatiḥ*: Often this means"refuge."

5. "to reassure further" *punar āśvāsayan*: Ck, Ct say Saṃpāti is convincing the monkeys of the truth of what he has already said [in the preceding *sarga*].

9. Ck, Ct cite "scripture" for the saying: "*Gandharvas* are fond of women." The same idea is expressed in slightly different words in *ŚatBr* 3.2.3 and 3.7.4.

10. "after dark" *gatasurye 'hani*: Literally, "when the day was without sun."

12. "joy of my life" *prītivardhanaḥ*: Literally, "he who increases my joy."

"begged my pardon" *anumānya*: Often "honoring" or "asking permission." The translation follows Ck, Ct. Cm suggests "entreating."

14. All N manuscripts show either a variant or an alternate half verse [1214*] for verse 14cd such that *avāṅmukhaḥ*, "looking down," does not appear.

15. "black as a mound of collyrium" *bhinnāñjanacayopamaḥ*: Literally, "like a heap of mixed *or* blended collyrium." Antimony was pounded in a mortar and blended with other ingredients. The image conveys blackness (probably shiny) and large size.

"moving along" *gacchan vai*: Literally, "going," sometimes "walking." Bulcke (1947–1949, p. 15 and 1960, p. 47) takes this verse as proof that Rāvaṇa was traveling on foot. What Bulcke does not explain is the reference to *vyoma*, "sky," in verse 18. He also appears to disregard the evidence in the *Araṇyakāṇḍa*. See for example 3.50.12, 3.50.17. Note also below the N alternate verse 15cd [1215*].

All N manuscripts share an alternate verse 15cd [1215*]: "rushing by with some woman, filling the sky."

16. The translation supplies "but."

As the commentators point out, this elliptical verse requires expansion of both halves. The "decision" was that "food was obtained" (Cm); and as a result of Rāvaṇa's request, Supārśva let him pass (Ck, Ct, Cr).

Supārśva is clearly hunting live prey, which is not characteristic of a vulture.

18. "seemed to compress the sky" *vyoma saṃkṣipann iva*: What is meant is that Rāvaṇa went so swiftly that he made the sky seem diminished in size. Cr says the participle means "pervading," *vyāpnuvan*, which seems an unusual interpretation.

"beings" *bhūtaiḥ*: Cm, Ck say these are *siddhas*, *cāraṇas*, etc.

19. The verse shows many variants.

"You are lucky to be alive, dear child" *diṣṭyā jīvasi tāteti*: Literally, "Fortunately you live, dear child." D8–10,M1, and Ck, Ct read instead *jīvati sīteti*, "Sītā lives." Ck, Ct say this means that it is fortunate that Supārśva didn't kill her, which he could easily have done. Ct also notes the critical reading, which Cv, Crā, Cm, Cg take to mean that Supārśva is lucky to be alive after an encounter with Rāvaṇa. Cr has still another reading, *jīvati tāta*, "he lives, my child," which he says means "It is fortunate that Rāvaṇa had a woman with him and is therefore somehow still alive because you let him go." This would presumably refer to the necessity that he stay alive long enough to be punished.

"Since he had the woman" *sakalatraḥ*: Literally, "with his wife." The commentators are bothered by this expression, hardly appropriate for Rāvaṇa and Sītā, and offer the attenuated meaning "with something to be guarded." The translation follows Cg, who says that Rāvaṇa went on his way because he had Sītā with him.

20–23. "they told me" *prativeditaḥ*: Literally, "informed," taking the agents to be the *siddhas*. Cg glosses with *jñātaḥ*, "known," and takes *me*, "to me," as *mayā*, "by me."

"her jewels and silk garment had slipped off" *bhraṣṭābharaṇakauśeyām*: Literally, "deprived of *or* having dropped ornaments and silk upper garment." This contradicts Saṃpāti's description of Sītā at 4.57.15.

Ck, Ct, still trying to explain away Saṃpāti's earlier statement that he personally witnessed Sītā's abduction, say Saṃpāti first knew of it "in general" and afterward learned from his son the identity of Sītā and Rāvaṇa.

24–25. The second sentence is very awkward and says literally: "But I will tell you what I, who act by my attributes *or* by the excellence of my speech and intelligence, am able to do which depends on your manliness." Presumably this means that he can advise them, but they must undertake the actual deed.

"help" *priyam*: It is not clear what favor Saṃpāti in fact announces, unless it is to reassure the monkeys about their capacity. All the practical information he had, he already gave them in the previous *sarga*. Cm says the favor is making known the things that will happen (see *sarga* 61).

After verse 24ab, Ś1,D1–4,12,13 read seven lines [1219*] of which lines 3–6 are virtually identical to 4.62.6–7. In terms of the coherence of the text, they are certainly better placed here.

28. "ten-necked" *daśagrīvaḥ*: This is the only example in the *Kiṣkindhākāṇḍa* of the use of this epithet for Rāvaṇa. Thapar (1978, p. 19) says the epithet appears chiefly in the *Uttarakāṇḍa*, one of the late *kāṇḍas*.

The translation supplies "creatures" here and in verse 29.

Sarga 59

1. For the probable date of this *sarga*, see note on 4.58.1 above.

"bathed" *snātam*: Saṃpīti would, according to Hindu practice, have to ritually bathe after the rite.

The translation supplies "for his brother."

2. "Inspiring their confidence" *janitapratyayaḥ*: The translation follows Cr in taking *janita* strictly as a causative, "by whom confidence had been produced [in Aṅgada and the others]." Cm, Cg, Ck, Ct take the compound to mean "in whom confidence had arisen." They say Saṃpāti now has confidence in the predictions made by the seer Niśākara at 4.61.11–12 that monkey messengers will one day arrive from Rāma and that Saṃpāti himself will then regain his wings.

3. "truly" *tattvam*: Literally "truth." The word is not ordinarily adverbial in this form. Ck, Ct say the meaning is: "I shall relate so that you understand that my words [i.e., 'I know Maithilī'] are true." The sentence is awkward.

6. Crā argues that one who has fallen on the Vindhya mountains cannot see all the seas, and so the plural *sāgarān* must be taken as singular.

At verse 6 or 6cd, all available N manuscripts read a variant, or an alternate half verse [1226*] or verse [1227*], such that the vulture recovers his "memory," *smṛti*, not his "wits," *mati*.

8. The seer Niśākara appears to be known only in this part of the *Rām* legend, though another seer of that name figures in the *VāmaP*. In *AdhyāRā*, Saṃpāti's helpful seer is named Candramas, which, like Niśākara, means "moon."

Ck, Ct note the archaic sandhi of *ugratapābhavat* for *ugratapā abhavat*, "he was of intense asceticism." But Cg divides these words as *ugratapā bhavat*, taking the latter as an augmentless imperfect.

Cs justifies the less common neuter form *āśramam* by a citation from Amara, where it is described as "not feminine."

9. All legible N manuscripts but Ñ1 have variants in verse 9b such that there is no contradiction with a later verse about the length of time Saṃpāti stayed without the seer. See note on 4.62.3 below.

The sentence is elliptical, lacking a main verb. The translation supplies "I lived." All available commentators supply either *vyatītāni*, "passed by," or *gatāni*, "went," in agreement with *varṣasahasrāṇi*, "thousands of years."

Though the crit. app. fails to show it, in verse 9c, GPP and (probably) Ct read *dharmajñe* (locative singular) and not *dharmajñāḥ* (vocative plural), so that the "knower of righteousness" is Niśākara, not the monkeys.

10. Cm, Ck, Ct, Cr note that with verse 10 one returns to the events during the seer's lifetime.

"level ground" *vasumatīm*: Literally, "earth." Here the word means the flat surface of the earth as opposed to mountains. See also 4.48.20 and 4.66.31.

14. Ck, Ct say that since Niśākara would bathe in the southern ocean, he would return facing north.

15. "Bears" *ṛkṣāḥ*: Usually translated in this *kāṇḍa* as "apes," and indeed the term here may well refer to some powerful primates. However, the presumed late date of the Niśākara episode and the stereotype of the seer surrounded by wild beasts suddenly made peaceable suggest that these may in fact be bears, not monkeys. Monkeys, however, are not infrequently represented in epic and other indic texts as fierce animals. See Goldman 1989 and note on 1.16.10.

"deer" *sṛmarāḥ*: According to Cg's gloss at an earlier appearance (660* following 2.26.2), this could also be "oxen," though PW disputes such a meaning. By literary convention, wild deer frequent hermitages.

"snakes" *sarīsṛpāḥ*: Could be any crawling animal.

"benefactor" *dātāram*: Literally, "giver." Ñ,V,B1,2,4,D6,7,11,G3,M3, and Cm, Cg read instead *dhātāram*, "creator," "supporter." Either way, the image is poor because animals are also "living creatures."

16. The verse is unclear. The translation follows Ck, Ct, Cr, who suggest supplying "ashram" to complete the verb *prāptam*, "reached." Cr also suggests supplying *antaḥpuram*, "women's quarters," to complete the verb *praviṣṭe*, "gone in." That comparison might be inappropriate for an ascetic. All available N manuscripts have a variant that provides *bhavanam*, "palace," which would be more appropriate but wouldn't explain the automatic departure of the ministers. The translation supplies "private quarters."

"withdrew" *yayuḥ*: Literally, "went." Cm glosses this with *prāpuḥ*, "they reached," which suggests the animals accompanied the seer into the hermitage.

17. The verse is not entirely clear. For the sequence of events, the translation generally follows Cr (who alone comments).

"purpose in coming" *kāryam*: The translation supplies "in coming." Cr takes *kāryam* to mean "the cause [of my injury]."

18. The verse is defective. There is no subject for the passive verb *nāvagamyate*, "is not understood," "is not recognized." The translation follows Ct, Cr, who supply *bhavān*, "you," as a polite third person, while Cm, Cg supply *svarūpam*, "[your] own real form." Cg also supplies two verbs so that both "wings" and "skin" are "seen." It is possible, as Ck editor Varadacharya suggests, that what is "not understood" is the reason for the "defectiveness of feathers," *vaikalyatām romnām*, but the phrase itself cannot as such be the subject of the verb. All legible N manuscripts but D11 have variants containing active verb forms expressing nonrecognition.

Crā, Cg say that to interpret *te nāvagamyate*, "your . . . is not understood," as *tena* + *avagamyate* is not correct, which suggests that someone may have divided the words that way. This would presumably give the meaning: "On account of that [i.e., having seen the deficiency of feathers], the burned wings and wounded skin are understood."

"scarred" *vraṇitā*: Literally, "wounded."

19. With the dozens of references to the wind in this *kāṇḍa*, this is the only use of the word *mātariśvan*, perhaps another indication of the distinct character of interpolated *sargas*.

20. As Ct notes, *gṛhṇītām* is an augmentless imperfect, a form not found in Ś1,Ñ1,D1–4,12,13 in their alternate 20cd [1235*]. They read an unusual *agrahītām*.

21. "punishment" *daṇḍaḥ*: Ck, Ct say that here this means "wounding" or "a blow."

Sarga 60

1–2. For the probable date of this *sarga*, see note on 4.58.1 above.

All available N manuscripts read fifteen lines [1239*] in place of verses 1–2. In these alternate verses, Saṃpāti tells how he wept, thinking of his brother, and then informed Niśākara of the terrible deed he and Jaṭāyus did in "following the sun to its setting."

At verse 1d, D2,3, and Cg, Ck read *tadā*, "then," instead of *tathā*, which can mean either "in that way" or "and." If interpreted as "and," there would be two things Saṃpāti would have to tell to Niśākara.

Ck, Ct, Cr say the "terrible deed," *dāruṇaṃ karma*, of verse 1 was fighting with Indra, and they take the "injuries," *vraṇa*, in verse 2 to have been inflicted by Indra. See note on 4.57.4–5 above. Cm, Cg have nothing further to say here, but Cs, commenting on

Cg, says the "terrible deed" was the wager about flying higher, and the "injuries" came from being burned by the sun.

In order to preserve the narrative continuity, one must again take the perfect tense verb *ācacakṣe* to mean "I told," though such usage is rare. See note on 4.57.6 above. The same unusual tense use occurs also at 4.60.6.

3. "vying with each other" *saṃgharṣāt*: Literally, "out of rivalry." Cm takes this more strongly as "out of envy."

4–5. "reached the sky" *prāptau*: Literally, "reached." The translation supplies "the sky."

6. The translation supplies "in another [place]," since the singing women would presumably be elsewhere.

Ck, Ct say the verse describes different places in the sky, but as Ck editor Varadacharya points out, given the power of the vultures' senses, the different sights and sounds could have been on the ground.

7. The translation supplies "so far below," in keeping with Ck, Ct's suggestion that [the vultures were up so high that] a forest of trees looked like areas of green grass. But for 7cd, all available N manuscripts but D1,3,4,11 read an alternate verse [1244*] in which the earth below is simply "beautified by fresh grassland," *navaśādvalaśobhitām*.

9. The translation adds "round."

10. "then" *tadā*: As Ck, Ct point out, this presumably means at midday, when the sun had reached the meridian.

11. "fixed" *niyataḥ*: The commentators disagree about the meaning. Cm, Cg say it means "having an established position," so that what is destroyed is presumably a point of reference. Ck, Ct say that what is implied is that though the world is regularly destroyed by fire only at the end of a world-age, it seemed to the vultures that it had been burned then, i.e., unseasonably. All available N manuscripts show variants at 11cd (most reading one of two alternates [1251* or 1252*]), in which the word *niyata*, if it appears, modifies *kāle*, "time," to give "at the time fixed for the end of the world."

After verse 11, all southern D and all S manuscripts read a transitional verse [1253*] in which Saṃpāti says that though his mind was destroyed, he managed with great effort to focus his eye [on the sun].

13. "from the sky" *ākāśāt*: As Cm, Cg, Ck, Ct point out, this implies from a place in the sky near the sun to a position above Jaṭāyus in order to shield him.

14. "was not burned" *na pradahyata*: This augmentless imperfect is underlined in the critical text. All N manuscripts but Ñ2,V1 have some other verb form, and D5,6,T,G3,M3 read *pradahyate*, "is burned."

"carelessness" *pramādāt*: Ck, Ct say he was heedless because he was concentrating on protecting Jaṭāyus, while Cm, Cg say he was careless in not considering that the sun would burn him.

Ck, Ct, Cr apparently construe verse 14d with verse 15ab.

Sarga 61

1. Again, all available N manuscripts read after verse 1 an additional verse [1259*] in which Saṃpāti's copious tears are described. His bird nature clearly was overlooked in the interest of pathetic detail.

The sage's prophecy is no doubt meant as a reassurance that all the distressing events of the epic were preordained. This weakening of the dramatic impact of the basic story is typical of many *purāṇas*.

2. "flight feathers" *prapakṣau*: Often "wing tips." Cm, Ck, Ct take this to mean "principal *or* large wings," and *pakṣau*, "wings," to mean "small wings." Ck editor Varadacharya states the reverse.

3. "in an ancient legend" *purāṇe*: The meaning of the term here is unclear. It might refer to one of the *purāṇas* or might even imply "in an ancient [time]." Winternitz (1927–1933, p. 459, note 4) interprets it as "a prophecy made in olden times." Cm says *śāstrarahasye*, which suggests a "secret" teaching. Ck, Ct say "in a *purāṇa* in the form of the future deeds of Rāma told by Nārada et al.," presumably therefore one of the well-known *purāṇas*, several of which are presented as narrations by the sage Nārada. Ck, Ct are probably correct in their literal interpretation, since at least part of Niśākara's recitation here includes a reference to a decidedly purāṇic type of story. See note on 4.61.9–10 below.

5. "end" *arthe*: Literally, "purpose," which as the commentators point out, refers to his going to the forest. All available N manuscripts have an alternate verse 5cd [1261*] such that Rāma is described as following his father's command "for some purpose," *kasmiṃścid arthe*.

6. "*rākṣasa*" *nairṛtaḥ*: Cr explains that this word means "born in the family of Nirṛti [an underworld power, or goddess-mother of death]." Though the term is often used for a type of *rākṣasa*, this is its only occurrence in the *Kiṣkindhākāṇḍa*.

7. "enticed" *pralobhyantī*: Literally, "enticing." Cg, Ck, Ct, Cr note this irregular use of the active present participle for *pralobhyamānā*, "being enticed," a reading found in all available NE manuscripts.

"desirable" *kāmaiḥ*: Literally, "desires." Though the word could be taken as "pleasures," the translation follows Cm, Cg in treating the noun as an adjective, since the verse seems to concern itself exclusively with Sītā's failure to eat.

The redundancy of "foods," *bhakṣyaiḥ*, and "dainty edibles," *bhojyaiḥ*, is less conspicuous in Sanskrit, where the first term is said to refer to things masticated, the second to things eaten without mastication.

9–10. "portion" *agram*: Literally, "top," a measure of food usually given as alms.

The reference to this special food for Sītā is revealing. Mankad (1965, p. 463) says merely that it is "a little obscure." Actually, the story can be found in the *Rām*, but only in certain manuscripts as a spurious *sarga* preceding *sarga* 55 of the *Araṇyakāṇḍa*. It is included in the Gorresio edition of the *Rām* and is printed in GPP as a spurious *sarga* before *sarga* 57 of the *Araṇyakāṇḍa*. Thus it follows, in both the crit. ed. and the GPP, the *sarga* in which Rāvaṇa places Sītā under the guard of *rākṣasa* women. At that point, two out of fifteen S manuscripts and eleven out of fourteen N manuscripts read an additional sixty-seven lines (App. I, No. 12) in which Indra, at Brahmā's request, goes in person to Sītā and offers her from his own hands *pāyasa* (probably rice cooked with milk), which is a *havis*, "oblation," and which banishes hunger for ten thousand years. Only after Indra has demonstrated his godhood (by not touching the ground with his feet, by having unblinking eyes, and by having unwilted flowers in his garlands), does sceptical Sītā accept the food. But before eating, she offers some to the gods and some to Rāma and Lakṣmaṇa, saying simply, "If my mighty husband and his brother are alive, this is theirs."

The same story is referred to in the *DevībhāgavataP* (3.30.16–17), when the sage Nārada comes to grieving Rāma and Lakṣmaṇa after Sītā's abduction and explains that Indra himself has provided her with milk from the wishing-cow Surabhi, and that Sītā is free of hunger and thirst. This late *purāṇa* probably dates from after A.D. 1,000 (O'Flaherty 1976, p. 11) and seems simply to be recording a purāṇic tradition. See also note on 4.58.1 above and Raghavan 1973, p. 72.

As noted above, this added *sarga* in the *Araṇyakāṇḍa* is found in only two S manuscripts available to the crit. ed., and it appears that the S commentators do not know the above version of the story, in which Indra himself appears before Sītā with the food. (Though the spurious *sarga* appears in the manuscript called Ct1, which includes the Ct commentary, it is by no means clear that Ct actually read that text; no commentaries are included with the GPP text, and in the crit. ed. it is noted [p. xvi]: "The text of the epic occasionally differs from that of the commentary.") In any case, concerning the two-verse reference here in the *Kiṣkindhākāṇḍa*, only Cm, Ck, Ct, Cr comment at all, and only Ck, Ct in any serious way.

Ck, Ct, Cr agree that the food is *pāyasa*, offered by Indra's servant (Ck, Ct) and not by Rāvaṇa's. Cm agrees that Sītā would shun the food if it came from Rāvaṇa and says she knows it comes from Indra due to the greatness of her devotion to her husband. Ck, Ct say she knows the source because she will have concluded it from [presumed] statements by Indra's servant encouraging her to eat the magic food that satisfies hunger for a whole year, so that she will stay alive and thereby accomplish the purpose of the gods.

Ct adds that Indra's servant was identifiable as divine because he didn't touch the ground. Ct also enters into a lengthy discussion on why Sītā would need to eat, because she was divine. In brief, he maintains that because she has taken on human form, she needs food even though she is a goddess to maintain her bodily beauty (as opposed to her simple "life," which resides in her bones), so as to continue to be attractive to Rāvaṇa. For if she became emaciated, he would lose interest in her and thereby cease destroying his merit by coveting another man's wife and thereby fail to be killed by Rāma. Ct further says that Sītā's secret acceptance of the magic food would not make Rāvaṇa suspect that she is divine (and as a consequence, suspect Rāma too) because although he knows she's not eating the food he sends her, he will assume she is eating wild fruits, etc.

Cm observes that Sītā's scattering the food on the ground is appropriate behavior for a devoted wife. He cites a verse to that effect: "Only when her husband has eaten should she then eat, and lie down [after he lies down]." Ck, Ct notes that her words are a *mantra*, which might explain the awkward syntax in the critical text of the *Kiṣkindhākāṇḍa*. In all available N manuscripts, Sītā offers the portion with somewhat different words [1262*]: "[Whether they are] in this world or in the world of the dead, let this be theirs." In the version of the story in the *Aranyakāṇḍa*, there is no problem with the language.

The presence of these three verses may be further evidence that *sargas* 58–63 of the critical text are spurious, as Cg states. See note on 4.58.1 above.

11. "you . . . must tell . . . where she is" *ākhyeyā*: Literally, "[she] must be told about." The translation supplies "where she is."

15. The translation supplies "however."

After verse 15, all southern D but D6 and all S manuscripts read a half verse [1265*] that states that the seer said these words. Ck, however, interprets the half verse so as to make verse 15 the words of Saṃpāti himself, not the seer.

In all available N manuscripts, the text continues without a break into the next *sarga*.

Sarga 62

1. All available N manuscripts continue the previous *sarga*.

"prophesying" *praśasya*: Literally, "foretelling." Ck, Ct take it in one of its more usual senses, "praising," and explain that the praise is for Saṃpāti's future role in accomplishing the purpose of the gods.

After verse 1, all available N manuscripts but D3 read one verse [1266*] in which Saṃpāti says that the desire to see Rāma and Lakṣmaṇa prevented his suicide.

2. Only Cr directly notes the irregular gerund *visarpitvā*. Among N manuscripts, only NE have variants with regular gerunds.

3. "since then" *etasya kālasya*: Literally, "of this time," which Ck completes with "established by Niśākara," and Ct with "since the conversation with Niśākara."

All available commentators note the contradiction between this verse and verse 4.59.9, in which Saṃpāti says he lived there eight thousand years after Niśākara's departure for heaven. They say either that here one hundred means eight thousand (Cm, Cg, Ck), or that it expresses endlessness (Cv, Ct, Cr). The crit. app. claims that Crā says both.

4. "took the final journey" *mahāprasthānam āsādya*: Literally, "reaching the great departure." Cr says it is the journey from which there is no return.

5. The translation supplies "remembering."

All available N manuscripts show some alternate half verses and additional verses following 5ab. In one version [1269* and 1271*], largely NE, the vulture's son is described as deciding not to fight Rāvaṇa as he abducted Sītā out of concern for Saṃpāti's [helpless] condition. In another version [1269* and 1270*], largely NW and W, as Saṃpāti's wings and vitality are restored, he describes Sītā as he sees her in the *aśoka* grove [in Laṅkā] and encourages the monkeys.

6–7. Ct, Cr say that Rāvaṇa's strength is less than Supārśva's, Cr adding that this encourages the monkeys not to be afraid.

Ck, Ct argue (Ck at great length) that the scolding was deserved and that Supārśva's failure cannot be excused on grounds that he did not know Sītā's identity because 1) he heard her calling Rāma and Lakṣmaṇa; 2) the *siddhas* had told him (Ct, Cr); 3) he would have known from his father's recital of Niśākara's words that Rāma was an ally whose interests had to be protected (Ck).

Verse 7 is elliptical and awkward. The translation supplies "knew," "princes," and "called for by." Verse 7cd say literally, "a kindness on account of my affection for Daśaratha was not produced [for me (Ck)] by my son." Cr says the son, remembering his father's affection for Daśaratha, should have produced for his father the pleasure that would have arisen from Sītā's rescue. Cm, Cg do not comment.

The commentators do not take note of the fact that at 4.55.20 Saṃpāti appears not to have known Daśaratha well, and his son would be even less likely to have done so. In any case, the awkward placement of verses 6–7 here indicates a composite text of

some kind. Ś1,Ñ1,D1,2,12,13 lack verses 6–7 but read nearly identical verses as lines 3–6 of 1219* following 4.58.24ab, a preferable location.

After verse 7, Ñ2,V2,B1,2,4,D7 read *sarga* 58.

8. "two wings" *pakṣau*: Cm carefully observes that this reference implies also the other two *prapakṣau* (for Cm, "primary wings," translated as "flight feathers" at 4.61.2), so as to explain the use of a plural, not a dual, in the following verse.

Before verse 8, Ś1,Ñ1,D2–4,12,13 read verses 14–15, while V,B,D7 read verses 14–15b.

9. "rosy-feathered" *aruṇacchadaiḥ*: Literally, "with reddish covers." Cv, Crā, Cm, Cg say this modifier refers to the outer feathers. Ct says it means "with feathers the color of the dawn," and Cr says "spread over with redness." Ck takes *aruṇa*, "dawn," to mean "the sun," and the modifier to mean that the wings are "as before, capable of covering *or* concealing the sun."

12. After verse 12 (or divided between 12 and 14), all N manuscripts read sixty lines (App. I, No. 24). The first sixteen lines contain Saṃpāti's instructions to the monkeys. They are to leap the ocean to Laṅkā, where they will find Sītā guarded by female demons. Saṃpāti announces that he himself is on his way to the Himalayas to rejoin his dear wife and kinfolk. In the remaining verses, Jāmbavān asks advice as to how to cross the ocean, Saṃpāti summons his son, and Supārśva in turn offers to carry the monkeys to Laṅkā on his back. In the end Aṅgada declines the offer, stating that the monkeys are capable of going on their own.

13. "a bird eager to test his flight" *jijñāsuḥ khagamo gatim*: Literally, "a bird wishing to know *or* testing his gait *or* motion." Cr curiously interprets the nominative singular *khagamaḥ*, "bird," as if it were genitive singular, "of a bird," from a form **khagam*, so that the meaning is "wishing to experience [again] the motion of a bird."

15. "quarter-facing Abhijit" *abhijidabhimukhāṃ diśam*: The meaning is not clear. Cm, Cg, who have a variant, say Abhijit is a particular *muhūrta*, which is a time period of forty-eight minutes during the day. Cm cites an astronomy text, presumably to support his interpretation: "The fourth *lagna* after the sun is called Abhijit, and it is commended as removing all flaws in auspicious acts." Ck offers the choice of 1) the quarter that is to be conquered, i.e., the southern quarter; 2) the quarter connected with the *nakṣatra*, "constellation" or "lunar mansion," Abhijit. Ck notes that Abhijit is a term not well known for indicating the south, as are such things as the rising [place] of the star Agastya (= Canopus). Ct offers 1) the quarter in which the *nakṣatra* Abhijit is present; 2) the quarter in which Rāvaṇa, who is to be conquered, is present.

The meter is *aparavaktra*.

Ñ2,V2,3,B1–4,D7 close the *Kiṣkindhākāṇḍa* here and begin the *Sundarakāṇḍa* with 4.63.1.

Sarga 63

1. Ñ2,V3,B1,3,4,D7 begin the *Sundarakāṇḍa* here. A new B3 manuscript is used for the remainder of the critical text of the *Kiṣkindhākāṇḍa*. (The V2,B2 manuscripts, which also concluded the *Kiṣkindhākāṇḍa* at the end of *sarga* 62, are not supplemented by other manuscripts and are thus no longer included in the crit. app.) Throughout *sarga*

63 the available N manuscripts show numerous omissions, additions, and rearrangements relative to the critical text.

Cg observes that the five spurious *sargas* have now ended. He says the monkeys have led Saṃpāti back to his place after his ritual bathing and now leave to attend to their own affairs.

"leaped up" *samutpatya*: Cg says this means "jumping for joy." Cm says it means simply "getting up."

Cr says the monkeys' roar is their way of showing joy.

2. "the abode of Rāvaṇa" *rāvaṇakṣayam*: The compound is ambiguous. We follow Crā, Cm, Cg. It can also mean "Rāvaṇa's destruction" (Ck). Cv, Ct, Cr say it is to be taken with both meanings. Ck, Ct, Cr adjust the syntax so that it is Saṃpāti's words that are "spoken with reference to" (Ck, Ct) or "characterized by" (Cr) Rāvaṇa's destruction and his home.

3. "reflection" *pratibimbam*: The verse is difficult, and the commentators disagree about the meaning of this word. Cv, Cm take it as "the surface of a mirror." Crā, Cg say it is "an image" or "exact likeness," Cg adding obscurely that the shore is "filled with all the objects that exist in the whole world." Ck takes strong exception to both these suggestions as "meaningless," since 1) *pratibimbam* does not mean "mirror" nor does the ocean look like a mirror in texture or color; and 2) an ocean, which is part of the world, cannot be a substitute for the entire world. On the latter point, Ck seems to have misunderstood the sense in which Crā, Cg mean *pratinidhi*, i.e., as "image," not "substitute."

Ck (who along with Ct, Cr reads *avasthitam*, "standing," for *iva sthitam*, "being like") says one must construe verses 3 and 4 together, so that the meaning is "of the southern ocean in which there stands a total reflection of the great world with the sun, moon, and stars." Cr says that *lokasya*, "of the world," refers to "that which brings light, i.e., the sun, moon, etc." Ct agrees with Ck that it is the world with the heavenly bodies which is reflected, because there is nothing known to be a reflection of the entire world.

The translation follows Cm, Ct, Cr in supplying "ocean" but takes the verse to be stressing the great variety of creatures and aspects of the ocean, a "world" in itself.

4. "shore" *diśam*: Literally, "direction," or "region."

"made camp" *saṃniveśaṃ cakruḥ*: The translation follows Cg, Ck. Ct says what was "made" was "a place for staying," while Cr says "a place for sitting down."

5–7. The translation supplies "ocean."

"waves" *jalarāśibhiḥ*: Literally, "piles of water."

GPP brackets, while Ñ1,D8–10, and Ck, Ct, Cr lack, verse 5.

8. "[they] said" *bruvan*: Literally, "speaking," nominative singular masculine. Cv, Crā, Cm alter this form to create the required plural present participle, while Ct, Cr supply the augment to make a plural imperfect.

"can we possibly do it" *kāryam*: Literally, "to be done [by us]." The translation follows Cm in taking this as a gerundive with implied reference to crossing the ocean. Cr takes it as a noun, "purpose," which he identifies as "looking for Sītā" and supplies a verb.

9. The translation supplies "Aṅgada." The critical text fails to identify the speaker. For verse 9, an alternate verse [1283*] in which Aṅgada is named is read by all available N manuscripts but Ś1,D2,12,13, which instead have a variant 9d containing his name.

After verse 9, all S manuscripts and all southern D but D8–10 read one verse [1284*] naming Aṅgada.

It is noticeable that from here on the southern search party resumes its explicit status as an "army" after many *sargas* in which the impression was of a smaller group (e.g., in the magic cavern, or at the foot of a tree, etc.).

10. D6,8–10,M3, all available N manuscripts but B3,D11, and all available commentators read *na viṣāde manaḥ kāryam*, "[your] mind is not to be brought to dejection," rather than the *na viṣādena naḥ kāryam*, "we have no need for despondency," a reading shared by B3,D11,T,G1,3,M1,2.

The order of verses 10–23 is much altered in most N manuscripts, and there are numerous alternate verses, but Aṅgada remains the speaker and rallier of troops.

11. The verse is unclear. The critical reading *viṣādo 'yam*, "this despondency," (nominative) appears to be based on only five S manuscripts (G,M2,3) and is underlined. Cg reads *viṣādo yam*, "he whom despondency . . . ," providing a sentence which is more coherent in Sanskrit: "He whom despondency overpowers when it is time for valor does not succeed in his enterprise [since he is] deprived of power." Ck shares the critical reading and seems to take it to mean "This despondency arises violently. . . ." Ct, Cr have a variant *yo viṣādam*, shared by all southern D and all N manuscripts but Ñ, which Ct, Cr take to mean "He who becomes excessively despondent . . ."

12. Ck suggests that the night was spent reconciling the monkeys who had fled [presumably because they were afraid]. Cr says Aṅgada got the approval of all the monkeys.

14. This most unusual rhetorical question by the poet-narrator is incorporated into Aṅgada's own speech in Ś1,Ñ1,D2,12,13, which show a very different arrangement of verses. All available N manuscripts read an alternate 14c, so that the question becomes, "Who but Aṅgada, Dvivida, Mainda or Hanumān . . . ?"

"steady" *stambhayitum*: Literally, "paralyze." This verb does seem to suggest that the monkey army may have been running away or losing its discipline.

Brockington (1969, p. 31) says about this verse that the "causative sense is definitely out of place." If one gives the verb the sense of the simplex, one has "stop," "check," "hinder," "stiffen," "hold up," "support." Van Daalen (1980, p. 177) takes it to mean "support."

15. "honoring" *anumānya*: This usually implies "asking permission," which would be appropriate with reference to the elders but not to the army.

16. The translation supplies "monkey."

As Ck, Ct point out, Sugrīva's promise is to restore Sītā to Rāma.

17. Cr says that here what is meant is the monkeys' fear of their king.

20. Cm says the "gift" is "an assurance of freedom from fear [by saying,] 'I shall go!' " Cr agrees that what is wanted is the statement, "I shall cross the ocean!"

21. Cm tries to deal with the possible objection that monkeys capable of leaping unlimited distances shouldn't remain silent, as if they were incapable, at the prospect of leaping an ocean of a mere one hundred leagues. He says that the monkeys have lost their fortitude because of overstaying Sugrīva's strict time limit, and because they realize Rāvaṇa's limitless strength. He quotes a verse: "When Nīla, Aṅgada, Hanumān, Jāmbavān, and Kesarin reached the seashore, they couldn't move their feet there on the ocean shore after learning of Rāvaṇa's power." Cm says the verse is in *SkandP*, but it has not been possible to locate it there.

22. "in renowned families" *vyapadeśyakule*: The critical reading is underlined. It should mean literally, "in families to be named," presumably with the sense "re-

nowned." But Cr, who shares that reading, takes it as "free of disrepute," the same sense given by Ct, who reads along with D6,8–10 *vyapadeśakule*. Other readings are found in G3,M1, and all N but D1,3,4.

23. The translation is free. The verse says literally: "There is never an impediment to the going of any of you. Say . . . which of you has what capacity with respect to going." (The critical text reads the word *gamane* "going" twice; but all southern D and G1,M3 read *plavane* "leaping" at the second occurrence.)

"one" *api kasyacit*: The critical reading is apparently based on B4,T,M1 and is underlined as doubtful. The numerous variants do not, however, create a great change in the meaning.

"declare" *bruvadhvam*: This form is a thematic imperative in place of the usual *brūdhvam* and is noted as archaic by all available commentators. It is not found in the alternate half verse [line 2 of 1299*] read by all N manuscripts but the NW.

At this verse, Ck tries to defend the southern search party in their hesitation, and he imagines a criticism of them: "If Aṅgada and the others are worried about traversing one hundred leagues, how is it that those [monkeys] who went in other directions leaped oceans and searched as far as the sun to arrive [at their destinations]?" Ck answers: "In those oceans [north, east, and west], the islands are everywhere very near [each other]. Only Laṅkā is an island with a one hundred-league [-wide] ocean all around. That is why Rāvaṇa uses it as a stronghold." For other defenses of the southern party, see Cg at 4.64.2; Cm at 4.64.3; Cr at 4.64.19; and Ct at 4.65.36.

In all legible N manuscripts, the *sarga* continues with 4.64.1ff.

Sarga 64

1–2. All legible N manuscripts continue the previous *sarga*.

"prowess at leaping" *gatau samutsāham*: Literally, "energy in going." Throughout this *sarga*, as at the end of the last, the real issue is how far each monkey can travel in a single leap, as Cr points out at verse 3 below. Considerations of meter and variety result in a number of more or less synonymous expressions such as "going," "jumping," "movement," etc., which cannot always be translated literally.

Cg at verse 2 (and Cm at verse 3) cite 4.44.14 and 4.63.23 to prove that the distance of one hundred leagues to be leaped is not a problem even for Gaja and the others. Cm, Cg say the reason the monkeys speak as they do here, when they are in fact capable of jumping much further than they admit here, is that they believe that entering Laṅkā where Rāvaṇa is in charge and finding Sītā there will be very difficult. They hope to encourage Hanumān to go because they believe he is the only one capable of accomplishing the whole task. See also verse 19.

4–6. The numbers given in these verses are irregular in form due to metrical considerations.

In an alternate verse 4 [1308*] read by all available NE manuscripts, Gavaya states how far he can go "in one day," *ekāhnā*, which suggests a different perspective from that of the commentators.

7. "more than" *param*: This word could also mean "at most." It is read only by southern D and S manuscripts.

9. In place of verse 9, NW and W manuscripts read two lines [1311*] of which the second is read also by D5,8–10 in place of 9cd. The basic information contained is the

same. But all remaining N manuscripts (= NE) read eleven lines [1315*] in place of verses 9–14b. Here the monkeys who speak are, in turn, Nīla, Nala, Tāra, and finally Jāmbavān.

10. No N manuscript reads this verse. NW and W manuscripts read instead four lines [1312*] in which Jāmbavān is compared to the wind and to a warrior in the *MBh*, Duryodhana. For NE see note on verse 9 above.

11. In the text Jāmbavān speaks with the royal we.

12. "upon which both . . . are so firmly resolved" *yadartham . . . kṛtaniścayau*: Ck, Ct take this to mean "confident of success in the goal because it depends on us."

13. "after all this time" *kālabhedena*: Literally, "in the gap or interval of time." The expression does not occur in N manuscripts. In place of 13–14b, Ś1,Ñ1,D1–4,11–13 read six lines [1314*] in which Jāmbavān declares his ability to leap ninety *yojanas*. (The remaining N manuscripts continue with 1315*, as noted above at verse 9.)

14. "so limited" *etāvad eva*: Literally, "only so much."

15. "of the three strides" *trivikramaḥ*: D1 and all S manuscripts but D8–10,M2 read *trivikramam* instead, as the direct object of the present participle.

Cm, Ck say the meaning is that Jāmbavān circled reverently the entire universe.

All N manuscripts read instead of verse 15 (or 15ab) two lines [1317*]: "At Bali's sacrifice, Suṣena and I reverently circled eternal Viṣṇu three times as he took his three strides."

Here Viṣṇu's three strides are connected with his *avatāra* as the dwarf, described in many *purāṇas*. See, for example, *VāyuP* 2.36.74–86. For a detailed list, see Hospital 1984. The *asura* Bali was tricked into granting the dwarf as much land as he could cover in three steps. After receiving that promise, Viṣṇu resumed his cosmic dimensions and repossessed the universe in three strides.

17. The translation is free. The verse says literally, "I think at present my power of going is so much, and by that much there will not be full success of this undertaking."

18. Ñ2,D1, and all S manuscripts but D5,8–10,G1 have a reading such that Jāmbavān is not called *mahākapim*, "great monkey."

Cr begins by saying that since *ṛkṣas* (which for him are no doubt bears) are a particular species of *kapi*, "monkey," there is nothing improper in having both terms refer to the same entity; that is, one may properly call an *ṛkṣa* a monkey. But he then goes on to provide two extraordinary analyses of the simple compound "great monkey" which alter the meaning completely: 1) "of whom there is worship among even the monkeys"; and 2) "who is great and is like a monkey." These cannot be taken seriously, especially since throughout this *sarga* Jāmbavān is called "great monkey" or "best of monkeys" in epithets including every common synonym for "monkey," not just *kapi*. It is also obvious that the ability to leap great distances is not characteristic of bears even in ancient legends. See Goldman 1989.

19. Cr says Aṅgada's speech suggests doubt about his victory over the *rākṣasas*. Cr also echoes Ck at 4.63.23 and Cm, Cg at verses 2 and 3 of this *sarga*: The problems of reaching Laṅkā are greater than those facing the monkeys who went in the other directions; moreover, Aṅgada wants Hanumān to display his prowess, a sentiment expressed also by Jāmbavān at 4.65.33cd.

20. "best of monkeys" *hariśreṣṭhaḥ*: Ñ2,V1,B1,3,4,D3,4,7,11, all southern D, and M1,3 have variants such that this epithet is not applied to Jāmbavān. The N manuscripts call him "very wise," and the S manuscripts read the epithet as accusative so that it refers to Aṅgada. Thus, of the commentators, only Cv, Cm deal with Jāmbavān as *hari*, "mon-

key." They say, "Since he is similar to a monkey, he is designated as "best of monkeys," for there is little difference between monkeys and *ṛkṣas*." This observation also helps Cv, Cm to deal with the problem posed by the epithet for Aṅgada, "best of apes and monkeys." Cv, Crā, Cm, Cg all note, directly or indirectly, that this compound *haryṛkṣasattama* violates *Pā* 2.2.10, according to which one may say "best of monkeys" or "best of *ṛkṣas*" but not "best of monkeys and *ṛkṣas*." (The word with the genitive ending is not to be compounded with another when the sense of the genitive is that of specifying one out of many.)

Cv, Cm say monkeys and *ṛkṣas* have the same nature and that there is so little difference between them that this specifying of one out of many similar things is acceptable. But to be safe they add that the "seers" make compounds in cases like these, a reference no doubt to Vālmīki and other sage-authors. Cm additionally allows for the possibility that the compound is locative, not genitive.

Crā, Cg say that *ṛkṣas* are a subclass of *vānara*, "monkey," and they both note that Sugrīva is the king of the *ṛkṣas*. But Crā also notes the "usage of the sages."

Ñ2,V1,B1,3,4,D3,4,7,11 have an alternate verse 20cd [line 1 of 1329*] in which the problematic compound does not appear.

21. "it would not be proper for you to do so" *na hy eṣa vidhir ucyate*: Literally, "for this action *or* injunction is not stated." The translation follows Cm, Cg. According to them, the action in question is "the dispatching of the master by the servants." But Ck, Ct say the action is "jumping" and the meaning is: "We say that this action of yours is not proper."

22. "commander" *svāmī*: Can also mean "master," "husband," "king," etc. See also verse 23.

There is a double meaning in the verse since *preṣyaḥ*, "to be dispatched," also means "a servant."

23. "way of the world" *gatiḥ*: Literally, "way." The translation follows Ct. Cm suggests "universal law."

"wife" *kalatram*: Cm, Cg say this means "a thing to be protected." Ck, Ct attenuate the metaphor, saying "like a wife, to be protected to the utmost of one's power," to which Cr also subscribes. Ct adds that this verse shows "that the husband is to be directed by his wife with respect to worldly affairs, and the wife has power over the husband. Therefore the commander is to be protected like a wife, and the army is to be directed by the commander as the husband is by his wife."

24. Cm says the "undertaking" is leaping the ocean, while Cr says it is searching for Sītā.

25. For 25ab, Ñ2,V1,B1,3,4,D3,4,7 read an alternate line [1332*]: "For the root of a tree must be guarded in every way. . . ."

"like flowers and fruit" *puṣpaphalādayaḥ*: All available N manuscripts but Ś1,Ñ1,B3,D12, all southern D but D6, and T2,M2,3, and all available commentators show some variant ending *phalodayāḥ* or *phalodayaḥ*, "the production of fruit," "result." Given that reading, Ck, Ct say *guṇāḥ*, "good results," has the meaning of "subordinate *or* secondary [to the root]."

26. "only means" *hetuḥ*: Literally, "cause."

28. "great monkey" *mahākapiḥ*: Interestingly, D1,2,4,11,13,T1,G1,3,M2 read this as accusative instead of the nominative in the critical edition, so that the epithet refers to Jāmbavān. Ñ2,B1,3,4,D7 call him "monkey" in some other way.

30. "return to him" *tatrāpi gatvā*: Literally, "having gone there." Ct says "there" is "to Laṅkā," "since it is not possible to go." Cr says "there" is "to Sugrīva's presence," a more likely interpretation in view of verse 31.

31. "has the power of clemency and even more so of punishment" *prasāde . . . kope ca . . . īśvaraḥ*: Literally, "is lord with respect to mercy and to anger." The translation follows Ck, Ct.

32. Ck, Ct say the verse means "so that the attainment of crossing the ocean is not unachieved." Cr says "so that the undertaking in the form of seeing Sītā is not a failure."

35. "best of jumpers" *plavatāṃ variṣṭham*: Literally, "best of leaping ones." This may mean simply "monkeys" by analogy with such terms as *plava*, *plavaga*, etc., "monkey."

Cm says Hanumān is at ease "because [he knows that] no one else can accomplish the task at hand and [that] for him it will be easy."

The meter is *upajāti*.

Sarga 65

2. "Hero of the monkey folk" *vīra vānaralokasya*: This is the only occurrence in the *Kiṣkindhākāṇḍa* of this term, precursor of the *bandar-log* as found, e.g., in Kipling's *Jungle Book*.

Ck, Ct, Cr construe the sentence to mean: "Why do you not speak *or* say [Cr] to the monkey people . . . ?" with Ck, Ct supplying as object "concerning what is to be done" and Cr supplying "something salutary."

4. The translation supplies "You are."

A problem of identity arises here. Ariṣṭanemi is listed in *MBh* 1.59.39 along with Aruṇa as Garuḍa's brother (as reflected in the variant *bhrātā* found in Ñ2,B1,3,4,D7). They are all children of the sage Kaśyapa and Vinatā. Cv, Cg, Ck, Ct therefore apparently believe that the *garutmān*, (literally, "winged") named in the verse is simply "a bird," some son of Ariṣṭanemi, the son of Kaśyapa. But Cm says, without explanation, that Ariṣṭanemi is Kaśyapa himself, so that "Garutmān" is as usual simply a variant of the better-known name "Garuḍa," as reflected in the translation. The description of this Garutmān and the nature of the compliment Jāmbavān is paying to Hanumān certainly support Cm's interpretation. It is not unusual for the genealogy of mythical beings to differ from one text to another. Even the form "Ariṣṭanemin" given here to "Ariṣṭanemi" is irregular.

6–7. The syntax of both verses is rather loose, and there are numerous variants. The translation follows Cv, Crā, Cm, and the second gloss of Cg of verse 6 but construes verse 7ab with verse 6cd, as suggested by Ck editor Varadacharya.

8. All available commentators note the archaic sandhi whereby *apsarāḥ* + *apsarasām* equals *apsarāpsarasām*. There are numerous variants in all N manuscripts but V1,3, few of them providing correct forms. T,G1,2,M1 show a variant *āsīt*, "there was," for the *apsarāḥ*.

After verse 8 or 9, all availabe N manuscripts read a half verse [1349*]: "Upon the expiration of the curse, she was born again as a dweller in heaven."

9. Ck, Ct without amplification refer to the "seer's curse" by which Puñjikasthalā was consigned to birth as a monkey. According to the *Purāṇic Encyclopaedia* of Mani (1975, p. 615), the story is told at length in the Kamban *Rāmāyaṇa*. Pargiter (1911, p.

807) notes that in the *BrahmaP* (chapter 84) Kesarin is said to have two wives, both *apsarases* under a curse. Añjanā has the head of a monkey, which she rids herself of by bathing in a sacred river at her son Hanumān's suggestion.

An *apsaras* named Puñjikasthalā figures in the *MBh* (e.g., 1.114.53 and 2.10.10) and in *BrahmāṇḍP* (e.g., 2.23.4, 3.7.14, and 4.33.19) as well as *VāyuP* (e.g., 52.4 and 69.49), but her identification with Añjanā seems to be a later notion. Because, like other *apsarases*, she would be sent by Indra to distract sages from their asceticism, she would at times certainly be subject to their anger.

10–11. "in the prime of her youth" *yauvanottamaśālinī*: Literally, "endowed with the highest degree of youth." V3,D3–6,8–10,G3,M1,3 read *rūpayauvana*, "beauty and youth."

12. The wind god shows a similar interest in feminine beauty in 1.31.9ff.

15. "his heart lost to her" *tāṃ gatātmā*: Literally, "his self gone to her." The translation follows Cv, Crā, Cm, Cg, Cr for the general sense, which Cg says is "his mind *or* heart gone to her." But Ck, Ct say that what is meant is that his semen had entered her womb without intercourse, which they say is easy for him to accomplish because he is a god.

17. Cm, Cg say the meaning is: "I shall not cause you to fail in your devotion to your husband." Ck, Ct say "I shall not destroy your vow of fidelity by having intercourse with you."

Though all available commentators interpret the verb *hiṃsāmi*, "I harm," only Cr provides the corrected gloss *hinasmi*.

18. "I have united with you through my mind" *manasāsmi gato tvām*: Literally, "I have had intercourse with you with my mind."

After verse 18, all available manuscripts but D2 have a longer or shorter passage providing some transition to verse 19. GPP, all southern D, all S manuscripts, and Crā, Ck, Ct, Cr have two additional verses [1353* and lines three and eight of 1356*] of which the first is shared by Ñ2,V3,D7, and the second by Ñ2,D3,4,7,11 (which read all eight lines of 1356*): " 'Of great strength, energy, power, and prowess, he will be my equal in leaping and jumping.' Thus addressed, your mother was then delighted, great monkey. She gave birth to you, a bull among monkeys, in a cave, great-armed [monkey]." The translation includes the latter verse simply to make the narrative coherent.

After verse 18, Ś1,Ñ1,V1,B1,3,4,D1,12,13 read crit. verses 27c–28b. Ñ2,V3,D2,7,G2 read the same verses after their addition of all or part of 1356*. We have provided a transitional verse consisting of lines 3 and 8 of this passage.

It seems likely that the problem arises because verses 4.65.19–27ab are an apparent interpolation occurring in both the northern and southern recensions. The narrative line flows smoothly if one eliminates the story of how Hanumān got his name and received boons, a story told again in greater detail in the *Uttarakāṇḍa* (7.35.13–7.36.26), which may be the source of the legend.

19. Ck, Ct feel that someone may object to the newborn Hanumān's awareness that fruit is meant to be eaten. They argue that just as a newborn goat knows immediately how to nurse, so the infant Hanumān, born as a monkey, has a monkey's instinct for eating fruit. All N manuscripts have an alternate half verse [1357*] saying Hanumān wanted to play with the sun, not eat it.

20. Due to conflict with a verse in 7.35.29, where it is said that baby Hanumān climbed up "many thousands of leagues," Crā, Cm, Cg say the "three hundred" here stands for "several thousand." Cr is even more ingenious, declaring that one can read

a number backward and make *śatāni trīṇi*, literally "hundreds three," the numeral 3 which, when combined with 100, becomes 3100.

22. The translation supplies "as you fell."

The text says literally "left jaw," *vāmo hanuḥ*. "Hanumān" means "having a jaw," presumably in the common sense of the possessive *-mant* suffix, having a large jaw, as monkeys do, rather than merely a broken one, as implied by this tale. Perhaps the idea is that, because of this incident, his jaw is deformed or enlarged.

Bulcke (1959–1960, p. 396) suggests that the name "Hanumān" may be a Sanskritized form of a Dravidian word *āṇ-manti*, "male monkey."

23. The critical text of the story dealing with the wind god's anger and the boons granted to Hanumān (verses 23–27ab) is not well supported by N manuscripts. Ñ2,V3,B1,3,4,D1,7 lack these verses altogether. All remaining N manuscripts but D3,4,11 read an alternate 23cd [1364*] followed by nine lines [1366*] telling the story in different terms: the creator Prajāpati pleases the wind god by giving a single boon, namely that Hanumān will be invulnerable to any weapon.

24. "lords of the worlds" *bhuvaneśvarāḥ*: Cr identifies these as "Brahmā et al."

26–28. "should occur" *bhūyāt*: This rare form is precative (or benedictive) and is not found in D5,8–10, which read *syāt* (optative). (The verse is lacking altogether in all N manuscripts but D3,4,11.) The meaning in either case is roughly "may it be."

"since his wife bore you" *kṣetrajaḥ*: Literally, "[you were] born in [his] field." This means "born to the wife" but sired by someone else, a permitted means of acquiring a son under ancient Indian custom. See Emeneau and van Nooten 1991. This contrasts with "flesh and blood," *aurasaḥ*, literally, "produced from the breast," which means a natural son, born of oneself.

30. The translation supplies "Viṣṇu's."

"world" *pṛthivī*: Cr says this means "the three worlds." Cg offers three interpretations in descending order of magnitude as to exactly where Jāmbavān traveled: 1) around the middle of the cosmic eggshell [= the universe]; 2) around the perimeter of Bali's kingdom; 3) just around the earth to celebrate Viṣṇu's victory over Bali.

Ś1,Ñ1,D1,2,12,13 lack verses 30–31.

31. Ck, Ct say the herbs were thrown into the ocean [of milk] to assist in the churning up of the nectar.

33. "rouse yourself" *vijṛmbhasva*: Literally, "yawn," "expand," or "arise." The verb can imply both revealing or manifesting oneself and expanding. Ck, Ct say that here it means "Make a display of your native unbounded strength." Cr says it means "Leap up." But in the next *sarga* (4.66.2–4), it is clear that Hanumān is yawning, stretching, and literally expanding himself physically, as if the intake of breath were able to increase his size.

"greatest of jumpers" *plavatām uttamaḥ*: Literally, "best of leaping ones." Again, this expression can be simply a synonym for "best of monkeys."

After verse 33ab, all N manuscripts but Ñ1,D1 read an additional seventeen lines [1372*] in which the other monkeys join in urging Hanumān to accomplish "this superhuman feat" (*amānuṣam idaṃ karma*) of leaping the salt sea.

Cr says verse 33cd suggests that the previous denigrating of their respective powers of jumping was merely to encourage Hanumān to display his own prowess.

34. The last sentence is somewhat elliptical. Ck, Ct supply a number of elements so that the meaning is: "Your going to Laṅkā is not merely a service for all [other] beings but is also for us." Cr says: "Your going [to Laṅkā] after jumping across the ocean is

protective of all beings." The translation takes *gatiḥ*, "going," freely in the sense in which it has been extensively used (4.64.1, 11, and 13) as "ability to leap."

36. "making his body gigantic" *cakāra rūpaṃ mahad ātmanaḥ*: This could mean also "assumed his own great form." Ck, Ct say the great form is suitable for crossing the ocean.

D5,6,8–10,G3, all available N manuscripts, and Ct, Cr show one of two variants at verse 36a in which Jāmbavān is again called *kapi*, "monkey." Ct says that the word *kapi* is equivalent here to *ṛkṣa* by "the maxim of the men with umbrellas." The idea is that if there is a large crowd of men, many of whom have their umbrellas up, then all of them seem to have umbrellas up. Most of the creatures in the group are *kapi*, so all in the group are permitted to be so called, i.e., under the circumstances *kapi* is a permitted synonym for *ṛkṣa*.

Ct is here preoccupied by the problem that has beset the other commentators elsewhere: Why are all the monkeys of the southern expedition except Hanumān incapable of crossing the one hundred leagues over water to Laṅkā when the monkeys in the other three expeditions evidently had no trouble crossing water to the ends of the earth? Ct suggests here that uniquely in the south there were no mountains left scattered in the oceans on which the monkeys could touch down every twenty or thirty leagues, because the *rākṣasas* broke up and sank all the intermediate mountains in order to prepare the stronghold of Laṅkā. Also, they sank all the boats. (Here Ct cites verse 4.39.28, in which the eastern expedition is told to go to all the islands, which can be reached "from mountains, by swimming, or by boat.") Ct seems to support the conception of concentric islands and oceans, where all bodies of land and water would have the same measurements regardless of the direction in which one travels.

The meter is *vaṃśasthavila*.

Sarga 66

1. All southern D and all S manuscripts read three verses [1374*] before verse 1 (twelve manuscripts) or after verse 3 (G1,M1): "When they saw that best of monkeys expanding himself in order to cross the one hundred leagues and suddenly being filled with heroism, they immediately abandoned their grief and were full of joy. They roared and they also praised mighty Hanumān. Delighted and amazed, on all sides they looked [at him] as creatures [looked at] Nārāyaṇa as he made his effort of the three strides." Cr notes that some collections lack these verses "by mistake."

3. "jaws . . . gaped wide" *vijṛmbhate*: Literally, "the son of Māruta yawned." The simile seems to conjure up the stretching and yawning of a predator after resting.

4. "sun" *ambarīṣam*: All available commentators but Cr, Cs take this as "frying pan," citing Amara. Cr takes it as "sun" but cites no authority. Cs, however, cites both Medinī and Viśva for the meaning "sun." The frying pan image is obviously poor, but Ck, Ct say that a heated frying pan has the color of red-hot coals, as does Hanumān's mouth.

7. "impetuous" *śīghravegasya*: Literally, "whose force *or* speed is swift." Cm, Cg try to differentiate between this and "swift-moving," *śīghragasya*, by treating the first *śīghra* as if it meant "son of Vinatā," i.e., Garuḍa.

8. The translation follows Ck, Ct, Cr who point out that the idea is that he can circle Meru a thousand times without touching down to rest for even a moment.

10. "mighty sea creatures" *-mahāgrāhāḥ*: These could be sharks, crocodiles, or any other rapacious water creatures. Ñ2,D2,7–10,13, and Ct read instead *samutthitamahāgrāhaḥ*, "with its mighty sea creatures raised up," while B3,D1,5,6,G1,M, and Cg read *samucchrita*, which means the same. Ct, Cr say that what is meant is that the ocean will overflow its shores.

11. For some reason, Cg is inspired to detail all that is suggested by this verse, such as that Vainateya (Garuḍa) has boundless speed for catching his accustomed food; that he is attended by other birds; and that he is youthful and swift; yet that it is Hanumān's father (the wind) who gives Garuḍa his breath (= life); and that Hanumān, able to circle him a thousand times without stopping, acquired his capacities by his birth.

Ck suggests that Hanumān can circle Vainateya a thousand times while the latter travels his own circular route, while Ct, Cr say that Hanumān can fly a thousand times the distance Vainateya can in the same time.

12. Cm, Cg say the meaning is that as the sun rises in the east, Hanumān, leaving his own place on earth, can reach the sun and start traveling with it and then reach the sunset mountain in the west before the sun does. They say the adjective "blazing," *jvalantam*, implies that the sun is still far to the east of the sunset mountain (Cg says it is noon) when Hanumān catches up with it. Ck agrees but adds that Hanumān turns back from the sunset mountain and flies toward the sun (which explains the verbal prefix *abhi*, "toward").

13. "without once touching the ground" *bhūmim asaṃspṛśya*: All available commentators agree this means "without resting," but Cg, Ct say this means that Hanumān, after reaching the sun, returns as far as the earth and without touching it goes back again toward the sun.

14. "those who range the skies" *ākāśagocarān*: Cm, Cg, Ck, Ct say these are the planets and stars.

Cr notes that these future tenses and those in subsequent verses are not a promise to perform the acts in question but have the meaning "I can . . ."

15–16. The translation follows Cg, Ct in combining verses 15–16. Cr takes them separately and says *hariṣyāmi* (his variant of *hariṣye*, both meaning "I shall carry away") means "I shall reach the far shore."

"will follow behind" *anuyāsyati*: The concern that the wash created by the velocity of Hanumān's flight will draw the newly flowering plants in its wake is not to be regarded as mere hyperbole. This phenomenon and the other promised here are represented as occurring in the description of the actual jump. See 5.1.1–40.

"the Milky Way" *svāteḥ panthāḥ*: Literally, "the path of [the star] Arcturus." The translation follows Cv, Crā, Cg, Ck, Ct, Cr, whose interpretation suits the image of Hanumān flying through the sky trailing a stream of flowers.

17. As Ct points out, the verse implies that the spectators will see Hanumān's takeoff and landing as simultaneous actions, which in turn implies Hanumān's exceptional speed. To accompany *nipatantam*, "alighting," Ct, Cr supply "on the far shore of the ocean."

18. "great Mount Meru" *mahāmeru*: The critical reading *meru* is underlined in the text and is based on D5,8–10,T. The remaining seven S, all available N manuscripts, and Cg, Ck read *megha* to give "like a great cloud."

"You shall see" *drakṣyadhvam*: This verb has an irregular secondary ending, which is not uncommon in epic but which may imply a future imperative. All N manuscripts and G,M2,3 read variants such that the form does not occur.

19. "I shall make the mountains tremble" *kampayiṣyāmi parvatān* is identical to 15a, while "I shall stir up the sea" *sāgaraṃ kṣobhayiṣyāmi* is identical to 14c.

After verse 19, all available N manuscripts but D11 read ten lines [1389*] (for NW and D1, lines 4–10 only) in which Hanumān boasts that he will bring back Sītā, rivaling Garuḍa in his deeds.

20. The translation supplies "such."

"King" *-rājānam*: Crā, Cm note this archaic form for *-rājam*.

21. "self-supporting" *nirālambanam*: Literally, "unsupported," frequently applied to the sky. The sky is the receptacle or support for everything else and is therefore itself without support. Cr takes the word to mean "empty," presumably in the sense that it provides nothing for Hanumān to rest upon (?).

23. The verse is syntactically awkward, so the translation supplies "tell me."

"mind . . . heart" *buddhyā . . . manaḥ*: The meaning of these terms is somewhat unclear here. *buddhi*, translated "mind" but often "judgment," "intellect"; and *manas*, "heart," are often synonymous and should probably not be taken in any technical sense here. Ck, Ct, Cr say *buddhi* is "mental conviction *or* certainty," and Ck, Ct say *manaśceṣṭā*, "workings of the mind," is "inference." Ck, Ct cite the famous verse from Kālidāsa's *Abhijñānaśakuntalam* (1.20): "In matters that are doubtful, the inclinations of the minds (*antaḥkaraṇapravṛttayaḥ*) of good men are authoritative." Hanumān is probably meant to be expressing both emotional and intellectual confidence, and we have translated accordingly. There are no other available commentaries here.

24. "ten thousand" *ayutam*: Ck, Ct carefully point out that this is not an exact measure of the number of leagues Hanumān can jump but rather expresses his boundless strength.

25. The verse is somewhat elliptical and the translation is free.

Ck claims there are two kinds of nectar, the one controlled by Indra and enjoyed by the inhabitants of heaven, the other controlled by Brahmā and enjoyed by the liberated ones [in Brahmaloka].

"uproot" *samutkṣipya*: Literally, "lift up." The translation follows Ct, who takes it to mean "uproot and seize."

"I could . . . carry it away" *gaccheyam*: Literally, "I could go." Cm solves the awkwardness by supplying "in the sky."

26. "boasting" *garjantam*: The verb may here have in part its primary meaning of "roaring, bellowing," in the fashion of monkeys about to enter battle.

All N manuscripts read an alternate verse 26cd attributing the following speech to the other monkeys [1399*] or to Aṅgada [1400*].

27. "of your kinsmen" *jñātīnām*: This technically means paternal relations. Cm says it means simply *bandhu*, which is a relative in general. Cr says it implies "of us."

28. "will . . . offer blessings" *maṅgalaṃ kariṣyanti*: This may mean "they will say prayers." Cm says *maṅgalam* means "instruction about what is auspicious."

29. "superiors" *gurūṇām*: Literally, "respected persons."

"with the consent" *matena*: This might also mean, as Cs suggests, "with the advice." In this case, it would be advice about the auspicious moment for departure, etc. Ck, Ct say it is a benediction.

30. Cv says standing on one foot means performing acts of religious asceticism. Ck notes this but argues that monkeys don't perform austerities in that way. He says the expression implies "eagerness to hear good news." This would be akin to the notion

of anxious expectation of "waiting with bated breath." Ct combines both interpretations rather than choosing.

After verse 30 or 31, all available N but D1 read ten lines [1401*] attributing the preceding words to Aṅgada, and describing Hanumān as enlarging himself and declaring his intention to bring back Sītā after killing Rāvaṇa. Following this passage, Ś1,Ñ1,D1,2,4,11–13 read verse 44 (D4 lacks this) and end the *sarga*. (All of these manuscripts include in the crit. ed's *Kiṣkindhākāṇḍa* the first *sarga* of the *Sundarakāṇḍa*.)

31. In this and the following two verses, Hanumān distinguishes between the "earth," *mahī*, and the "mountain," *naga*, as if the level ground were materially different from the mountain, a distinction made also at 4.48.20 and 4.59.10. If the mountain were a separate cone placed on a flat earth, the pressure of Hanumān's feet would certainly be diffused as he stood on the mountain.

32. "which abounds in masses of stone" *śilāsaṃkaṭaśālinaḥ*: The translation follows Ct, Cr. *Saṃkaṭa* usually means "narrow" or "crowded with" or, as a noun, "narrow passage." Cm, Cg say it means "high places," while Ck takes it as "covering."

After verse 32, all southern D, all S, and D1,3,4,11 read one verse [1402*] in which Hanumān says directly that he will exert his pressure on Mahendra's peaks.

33. "you foremost of those who leap" *plavatāṃ varāḥ*: The translation reads with T2,G2,M3, and Cg, Ck this epithet, which is applied elsewhere to the monkeys (4.20.4, 4.64.35, and 4.65.33). The reading is the more persuasive since in the same verse the word *plavataḥ*, "[of me] leaping," also occurs. The emendation does not affect the meter. The crit. ed., based on T1,3,G1,3,M2, reads *patatāṃ varāḥ*, "you best of flying ones" or even "best of birds" No N manuscript shares a reading with any of the S manuscripts, the remainder of which repeat here parts of verse 32cd.

In place of verses 31–33, all available NE manuscripts read six lines [1403*] in which Hanumān expresses the same concern and the same decision to climb the mountain before leaping over the ocean.

37. Though the translation does not reflect the fact, this verse repeats four times in one form or another the word *mahant*, "great," "large," or "tall." There is also the usual play on the mountain's name, which means "great Indra."

No N manuscript reads verse 37cd. All NE manuscripts read instead one verse [1407*] in which Hanumān is said to look like a second mountain. All other N manuscripts lack all verses from 37c through 43 (and D3,4 lack 44 as well).

38. The seven verses containing elaborate imagery beginning with verse 38 and continuing to the end of the *sarga* are missing from at least half of the available N manuscripts and lack support in one or more groups of manuscripts. The six verses from verse 38 through verse 43 are lacking in all NW and W manuscripts. The passage presages and perhaps is a condensation of the events described in the next *sarga* at 5.1.1–40.

39. The image implies that the mountain is made to weep.

40–41. "*gandharva* couples" *nānāgandharvamithunaiḥ*: Literally, "various *gandharva* couples." The critical reading *nānā-*, "various," is based on Ñ2,B4,D6,T1,G2,3,M1 (five S and two NE manuscripts). GPP shares that reading, but the remaining southern D and S manuscripts, the remaining five NE manuscripts, and Cm, Cg, Cr read instead *nāga-*, "serpent." All eight remaining available N manuscripts lack the verse.

42. Cr says the serpents have put their upper halves out [of their holes] in order to see what has happened.

43. The translation supplies "the heart of."

"sank lower" *sīdan*: Literally, "despairing" or "sinking down." In the absence of a finite verb for the verse, this present participle must be taken as forming a participial periphrastic phrase with some supplied form of "to be" (Cm, Cg) or "continue being" (Cr). The play on words is weakened in translation.

44. This verse is lacking in Ñ2,V1,3,B1,3,4,D3,4,7 (which includes all NE manuscripts).

"turned his thoughts to" *manasā jagāma*: Literally, "he went with his mind." Ck, Ct take this as conveying the sense "he remembered *or* thought of." Cr says it means "he reached [Laṅkā] in thought." It can also mean "he perceived" or even "he went willingly."

The word *manas*, "mind," appears three times in the verse. The play on this word is undoubtedly more important than the precise meaning.

The meter is *upendravajrā*.

All NW and W manuscripts include the first *sarga* of the *Sundarakāṇḍa* as part of the *Kiṣkindhākāṇḍa*. All NE manuscripts but V1 concluded the *Kiṣkindhākāṇḍa* after *sarga* 62. All southern D and S manuscripts end the *Kiṣkindhā* here.

Glossary of Important Sanskrit Words, Proper Nouns, and Epithets

Aditi: mother of the gods including the sun and Varuṇa
Ādityas: sons of Aditi
Agastya: famous sage, son of Mitra-Varuṇa and Urvaśī, often associated with the south
Agni: god of fire
Ananta: the great snake associated with Viṣṇu and said to support the earth
Añgada: son of Vālin and Tārā
Añjanā: mother of Hanumān
Anuhlāda: son of the *daitya* Hiraṇyakaśipu
apsarases: celestial maidens or nymphs, known for their beauty; frequently seen in the service of superior gods, especially Indra
Ariṣṭanemi: the sage Kaśyapa, father of Garuḍa and Aruṇa, husband of Vinatā
Aruṇa: brother of Garuḍa, father of the vultures Jaṭāyus and Sampāti, son of Kaśyapa and Vinatā
asuras: a class of demons, the elder brothers of the gods
Aśvins: twin deities of the vedic pantheon renowned for their beauty
Ayodhyā: capital city of the Ikṣvākus
Bali: the *daitya* who obtained sovereignty over the three worlds
Bharata: Daśaratha's second son, by Kaikeyī
Brahmā: the creator divinity of the Hindu "trinity" who is regarded as the "Grandfather" of all living creatures.
Brahmaloka: the world or heaven of Brahmā
Bṛhaspati: preceptor of the gods
cāraṇas: celestial singers
daityas: a class of demons descended from Diti
dānavas: a class of demons descended from Danu
Daśagrīva: "ten-necked," epithet of Rāvaṇa
Daśaratha: Rāma's father and king of Ayodhyā
Dāśarathi: any descendant of Daśaratha, used of Daśaratha's four sons, especially Rāma
Dundubhi: *asura* son of Maya
gandharvas: a class of semi-divine beings known for their musical abilities; the *gandharva* women are noted for their beauty
Garuḍa: king of birds; Viṣṇu's mount; brother of Sumati, Sagara's younger wife; son of Kaśyapa and Vinatā
Ghṛtācī: an *apsaras* who is the mother of Kuśanābha's one hundred daughters
guhyakas: demi-gods who attend Kubera and guard his treasures
Hanumān: Rāma's monkey companion who aids in the finding of Sītā and the destruction of the demon king Rāvaṇa. Son of the wind god and counselor to Sugrīva
Hutāśana: fire as "consumer of the sacrifice"
Ikṣvāku: family name of the royal house of Ayodhyā

Indra: king of the gods who leads their hosts into battle against the *asuras;* in the postvedic tradition, he is particularly noted for his adultery
Indraloka: the world or heaven of Indra; paradise
Jāmbavān: king of the *ṛkṣas*
Janaka: lord of Mithilā and the father of Sītā
Jānakī: patronymic of Sītā
Janasthāna: part of the Daṇḍaka forest
Jaṭāyus: a vulture, friend of Daśaratha, who died trying to prevent Sītā's abduction
Kaikeyī: junior wife of Daśaratha and mother of Bharata
Kākutstha: "descendant of Kakutstha," a common epithet of princes of the Ikṣvāku dynasty, especially Rāma and his brothers
Kārtikeya: god of war, the son born from Śiva's semen; his step-mothers were the Kṛttikās, the Pleiades
Kesarin: husband of Añjanā, Hanumān's mother
Keśava: epithet of Viṣṇu
kiṃpuruṣas: here same as *kinnara*
kinnaras: mythical creatures with the head of a horse and a human body; the *kinnara* women are famed for their beauty
Kiṣkindhā: capital city of monkey kings (sometimes a cave)
Kubera: god of wealth, son of Viśravas and half-brother of Rāvaṇa. Kubera is the king of the *yakṣas* and the *kinnaras.*
Lakṣmaṇa: son of Daśaratha by Sumitrā, and Rama's constant companion
Laṅkā: Rāvana's capital city, location of Sītā's confinement
Maheśvara: "great lord," epithet of Śiva or Viṣṇu
Maithilī: "woman of Mithilā," epithet of Sītā
Māruta: wind god, father of Hanumān
Maruts: storm gods, sons of Diti, companions of Indra
Maya: architect of the *asuras*
Namuci: *asura* slain by Indra
Pākaśāsana: "punisher of the *daitya* Pāka," epithet of Indra
Puloman: father of Indra's wife Śacī
Puraṃdara: "destroyer of strongholds," epithet of Indra
Rāghava: any descendant of Raghu, used especially of Rāma and his brothers
Raghu: son of Kakutstha and ancestor of Rāma
Rāhu: *asura* who causes eclipses by swallowing the sun or the moon
rājasūya: great sacrifice performed by a universal monarch as a sign of undisputed sovereignty
rākṣasas: a class of violent and bloodthirsty demons regarded as the implacable enemies of brahmanical culture and civilization. Their king is the ten-headed Rāvaṇa who rules from the splendid island-fortress of Laṅkā
Rāma: eldest son of Daśaratha by Kausalyā and hero of the story
Rāvaṇa: main antagonist of the *Rāmāyaṇa*; the *rākṣasas*' ten-headed overlord who abducts Sītā
Rudras: sons or companions of the storm god
Rumā: wife of Sugrīva
Śacī: wife of Indra
Śakra: a common epithet of Indra

Saṃpāti: vulture brother of Jaṭāyus, who aids the monkeys in their search for Sītā
Śaṅkara: epithet of Śiva
Śatakratu: "having one hundred powers," epithet of Indra
Saumitri: son of Sumitrā, matronymic of Lakṣmaṇa
siddhas: semi-divine beings of great purity, possessing magical powers
Sītā: daughter of Janaka, wife of Rāma
Śiva: one of the three main gods of the Hindu trinity, along with Brahmā and Viṣṇu. He is famed for his asceticism and is the husband of Umā (Parvatī)
Śrī: goddess of royal dignity and of good fortune and prosperity
Sugrīva: younger brother of Vālin, king of the monkeys; friend and ally of Rāma
Śukra: preceptor of the *asuras*
Sumitrā: juniormost wife of Daśaratha, mother of Lakṣmaṇa and Śatrughna
Suparṇa: epithet of Garuḍa
Tāra: name of a monkey general of Sugrīva
Tārā: wife of Vālin
Tāreya: matronymic of Aṅgada
Uśanas: preceptor of the *asuras*, Śukra
Vaidehī: epithet of Sītā
Vainateya: matronymic of Garuḍa and Aruṇa
Vaiśravaṇa: "descendant of Viśravas;" Kubera, god of wealth
Vaivasvata: patronymic of Yama
Vālin: king of the monkeys, husband of Tārā and son of Indra; he is the elder brother of Sugrīva
Varuṇa: god of the ocean and regent of the west
Vāsava: epithet of Indra
Vasus: a class of gods, originally the principal gods themselves
Vāyu: god of the wind, father of Hanumān
Videha: kingdom of Janaka, Sītā's father
vidyādharas: a class of semi-divine beings; the women are famed for their beauty
Vinatā: mother of Garuḍa and Aruṇa
Viṣṇu: one of the three main gods of the Hindu "trinity," along with Brahmā and Śiva. He is said to be incarnated on earth in the form of Rāma in order to kill the demon Rāvaṇa
Viśravas: brahman father of Kubera and Rāvaṇa
Viśvakarman: god of craft, architect of the gods
Vṛtra: a demon slain by Indra
yakṣas: semi-divine beings associated with Kubera; the women are known for their beauty
Yama: god of death and regent of the south
Yayāti: ancient king, son of Nahuṣa

Glossary of Flora and Fauna

aṅkola: tree, probably *Alangium hexapetalum*
arjuna: tree, *Terminalia arjuna*
asana: tree, *Terminalia tomentosa*
aśoka: tree with red flowers, *Jonesia asoka*
aśvakarṇa: tree, *Vatica robusta*
bakula: tree with fragrant blossoms, *Mimusops elengi*
cakravāka: bird, type of sheldrake; also called ruddy shelduck, *Anas casarca*
campaka: tree, *Michelia campaka*
candana: tree, type of sandal, *Sirium myrtifolium*
ciribilva: tree, *Pongamia glabra*
cūrṇaka: probably a type of silk-cotton tree. See śālmali
cūta: mango tree
devadāru: deodar tree, *Pinus devadaru*
dhava: tree, perhaps *Grislea tomentosa*
gajapuṣpī: plant, perhaps *Michelia campaka*, though said by commentators to be a vine
jambu: rose apple tree, *Eugenia jambolana*
kadamba: tree, *Nauclea cadamba*
kakubha: arjuna tree
kāraṇḍava: type of duck
karavīra: oleander, *Nerium odorum*
karṇikāra: tree with yellow flowers, probably *Cathartocarpus fistula*
ketaka: same as ketakī tree
ketakī: tree with fragrant white flowers, *Pandanus ordoratissimus*
kharjūra: date tree, *Phoenix sylvestris*
kiṃśuka: tree with red flowers, *Butea frondosa*
kovidāra: tree, *Bauhinia variegata*
krauñca: usually translated as curlew but most likely a type of crane
kunda: white jasmine, *Jasminum multiflorum*
kuraṇṭa: yellow amaranth, *Marsilea quadrifolia*
kurabaka: probably red amaranth
kuśa: sacred grass, *Poa cynosuroides*
kuṭaja: tree with white flowers, *Wrightia antidysenterica*
kūtaśālmalī: silk-cotton tree
lodhra: tree, *Simplex racemosa*
mādhavī: spring-creeper, *Gaertnera racemosa*
madhūka: tree, *Bassia latifolia*
mālatī: white jasmine, *Jasminum grandiflorum*
mallikā: jasmine, *Jasminum zambac*
mucukunda: orange tree, *Pterospermum suberifolium*
nāgavṛkṣa: orange tree, *Mesua roxburghii*
naktamāla: tree, *Pongamia glabra*
nīpa: kadamba tree, *Nauclea cadamba*

padma: usually a lotus, but also a type of sandalwood, from *Cerasus puddum*. Also called padmaka
pāribhadraka: one of the heavenly trees, *Erythrina fulgens*
pāṭali: trumpet-flower tree, *Bignonia suaveolens*
priyaṅgu: probably *Aglaia odorata*, a vine
puṃnāga: tree, perhaps nāgavṛkṣa, or *Rottleria tinctoria*
sāla: tree, *Vatica robusta* or *Shorea robusta*
śālmali: tree, *Salmali malabarica*
saptacchada: tree, *Alstonia scholaris*
saptaparṇa: same as saptacchada, "seven-leaved"
sāraṅga: "spotted," often deer, here probably cātaka bird
sarja: same as sāla
śiṃśapa: tree, *Dalbergia sissoo* or *ougeinensis*
sinduvāra: tree, *Vitex negundo*
śirīṣa: tree, *Acacia sirisa*
syandana: tree, *Dalbergia* or *Amerimnus ougeinensis*
tāla: palmyra tree
tamāla: tree with black bark, *Xanthochymus pictorius*
tilaka: tree, probably *Clerodendrum phlomoides*
tiniśa: same as syandana
uddālaka: tree, probably *Cordia latifolia*
vañjula: cane plant; type of bird; tree, *Jonesia asoka*
varaṇa: tree, *Crataeva roxburghii*
vasanti: yellow jasmine, probably *Gaertnera racemosa*

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Index

abduction of Sītā, crow foretells, 56, 200
Abhijit: as a period of time, 352; associated with southern quarter, 352
Abhiṣekanāṭaka, 46
Aiyangar. *See* Rangaswami Aiyangar
allegorical approach, of Govindarāja's school, 19
alliance between Sugrīva and Rāma, 3, 7, 64, 85; confirmed by Vālin's death, 4; as most important point of *Kiṣkindhākāṇḍa*, 45; reported by Aṅgada, 85
alliance with monkeys. *See* monkeys; Rāma; Sugrīva
ally (ies): lowly nature of, 43; of Rāma, 37; Rāma's need for Sugrīva as, 289; Rāma's urgent desire for, 4. *See also* monkeys; Rāma; Sugrīva
Amarakośa, 21
ambush: Govindarāja on, 245; Rāma's murder of Vālin, 7, 37, 46, 50, 87, 245
amṛta. *See* nectar
Amṛtakataka of Kataka Mādhav Yogindra. *See* Kataka Mādhav Yogindra
Aṅgada, son of Vālin: commentators on consecration of, 256; consecrated as heir apparent, 8, 109, 256; discouraged by Jāmbavān from jumping, 8, 187–88; exhorts monkeys, 161, 185, 186; Hanumān rebuffs, 169–71; Hanumān replaces, as monkey leader, 323; heads southern search party, 8, 144; kills *asura*, 160; reports alliance between Rāma and Sugriīva, 85; and Sampāti, 174–75, 180–84; sets out for south, 156; and Sugrīva, 168, 170–72, 334; urges monkeys to fast to death, 168; and Vālin, 94, 100–101; vows to fast to death, 172
Aṅgārakā: *rākṣasa* woman, 146, 301; name of Siṃhikā, 306
anger: of Aurva, 302; of Lakṣmaṇa, 43, 121–24, 334; of Vālin, 73–74
animals: as folktale element, 4; prohibitions on eating, 239–40; Sugrīva as lord of, 338
Añjanā: as *apsaras* Puñjikasthalā, 189; Hanumān's mother, 37, 38, 190; infatuates wind god, 189; wife of Kesarin, 189, 359
annotation, copiousness of, 51
anthills, snakes inside of, 250
apes, 290, 346. *See also* monkeys; *ṛkṣas*
apsaras: Ghṛtācī as, 130; Menakā as, 289; Puñjikasthalā as, 189
Aranyakāṇḍa, 14; erroneous critical apparatus of, 197; evidence ignored, 344; Lake Pampā in, 198; setting of, 3; spurious story of Indra feeding Sītā, 14
archaic forms, of southern recension, 9
architect of *asuras*, Maya as title of, 327
Aristanemi, 358
Arjuna, Kṛṣṇa's advice to, 49
army(ies): of monkeys assemble, 134–35; southern search party as, 354; Sugrīva orders Nīla to gather, 117. *See also* monkey-troops; search parties; southern search party
arrow: Rāma's, 7, 37, 77–78, 226; magic, 10
Aruṇa: as brother of Ariṣṭanemi, 358; brother of Garuḍa, 341; Jaṭāyus and Saṃpāti as sons of, 341; son of Vinatā, 342
Āryabhaṭṭa: cited by Govindarāja, 310; on location of Mount Meru, 310
Āryāvarta, 30
ascetic. *See* mendicant
asceticism, in standing on one's foot, 363
ascetic woman. *See* Svayaṃprabhā
ascetic women, 329
ashram: of Niśākara, 180; of Saptajanas, 81
asura: buffalo-, 47, 75. *See also* Dundubhi; Mahiṣa

asuras: catch shadows, 301; Maya as architect of, 327. See also *rākṣasas*
Aurva: anger of, 302
autumn, described by Rāma, 12, 119
avatāra, 10, 17, 310. *See also* divinity, of Rāma
Ayodhyā, 29; Daśaratha as king of, 5; excavation of, 40

Bālakāṇḍa: borrows from *Vāyupurāṇa*, 32; Lakṣmaṇa's divinity in, 14; Rāma's divinity in, 14; story of Viśvāmitra and Menakā in, 289
Balarāma, as incarnation of Śeṣa, 303
banishment: of Rāma, 3, 7; of Sugrīva, 7
battle: between Rāma and Vālin, 248–49; between Vālin and Sugrīva, 7, 79, 86–87, 248–49; prohibition against attacking in, 238
bear(s): Jāmbavān as, 26, 219, 304; *ṛkṣas* as, 38, 346
bed of reeds, 216; as birthplace of Kārtikeya, 216
Bellary: as location of Kiṣkindhā, 30, 31
Bhagavadgītā, 291
Bharata: identity of, 312; sorrow of, 198
Bhāsa: *Abhiṣekanāṭaka* of, 46
Bhatt, G. H., 19; on Rāma's divinity, 10
Bhavabhūti: *Mahāvīracarita* of, 48
Bhogavatī (city): above ground, 146, 306; capital of Yama, 146–47; underground, 306
bhuvanavinyāsas, 34
bila ("cavern"): created by Indra, 329, 334; episode of, interpreted by Masson, 329; Maya creates, 326; as Maya and Māyāvin's dwellings, 324; not mentioned in *Sundarakāṇḍa*, 323. *See also* cave
birds: paths of, 12; *Siṃha*, 309
birth, of Hanumān, 8, 189–90, 358–59
Bombay edition, of *Vālmīki Rāmāyaṇa*, 9
boon: of Brahmā to Hanumān, 190; of Brahmā to Hemā, 165; of Brahmā to Maya, 165; of Brahmā to Rāvaṇa, 43; as cause of all misfortune, 338; of Daśaratha to Kaikeyī, 338; of Indra to Hanumān, 190; of Niśākara to Saṃpāti, 183
bow, Vālin's use of, 225
Brahmā: controls nectar, 363; as father of Ṛkṣarajas, 218; gives Maya's wealth to Hemā, 165; gives boons, 75, 165, 190; gives kingdom to Ṛkṣarajas, 218; Kataka's respect for, 25; Rāvaṇa asks boon of, 43
Brahmāṇḍapurāṇa, geographical descriptions in, 298
brāhmans, among monkeys, 265
Brahmapurāṇa, on two wives of Kesarin, 359
Bṛhaspati, preceptor of the gods, 169, 332
Brockington, J.: claims *sargas* suspect, 237, 267, 271, 274, 278, 304, 308, 312, 323; on *digvarṇana*, 30; excludes *sargas* as suspect, 318; on 4.63.14, 354; indecisive on status of certain *sargas*, 343; sees insertions in earlier text, 202; on stages of *Rāmāyaṇa* text, 343
brother, respect for wife of elder, 213, 335
buffalo-*asura*, 75. *See also* Dundubhi.
Bulcke, C., argues that Rāvaṇa travels on foot, 344; ignores evidence of *Araṇyakāṇḍa*, 344; on name of Hanumān, 360
burning, as a means of death, 253, 259

calamity, omens of, 231
capital of *vānaras*, location of, 31
catching shadows. *See* shadows
cave (see also *bila*): episode interpreted, 329; Jāmbavān (bear) in, 219; magical, 4, 8, 14, 163, 165, 167–68; mountain, 107, 279; Sampāti's, 172; Sugrīva covers, 157; Vālinin, 7, 71–72
cavern. *See bila*; cave
Cg. *See* Govindarāja
changing form at will (*kāmarūpin*), 37, 38, 189
childhood, of Hanumān, 8, 189–90
Chota Nagpur Plateau: *Kiṣkindhākāṇḍa* sites on, 304; as location of Laṅkā, 31
chronology: commentators struggle with, 329–30; of events in Books 3–6, 264; inconsistencies of, 25; of *Kiṣkindhākāṇḍa*, 276; of search, 329–30

Cd. *See* Kataka
clouds, impregnate cranes, 269
clump of reeds, 216
Cm. *See* Maheśvaratīrtha
coherence: of critical edition, 12; of poem, 5, 12; of text, 14
Colarusso, J., 39
color, of face. *See* complexion
combat. *See* battle, between Vālin and Sugrīva
commentary(ies): *Amṛtakataka* of Kataka Mādhav Yogindra, 17; conservatism of, 27; date of, 18; on *Draviḍopaniṣad*, 201; of Govindarāja, 25; Govindarāja provides list of, 24; and inconsistencies in text, 21; influence translation, 27; old, 5, 17ff.; preserve tradition, 27; *Rāmānujīya* of Rāmānuja, 17; *Rāmāyaṇabhūṣaṇa* of Govindarāja, 17; *Rāmāyaṇatilaka* of Nāgeśabhaṭṭa, 17; *Śiromaṇi* (Cr), 18; *Tattvadīpikā* of Maheśvaratirtha, 17; translation influenced by, 27; on *Vālmīki Rāmāyaṇa*, 17ff.; *Vivekatilaka* of Uḍāli Varadarāja (Cv), 17, 18, 19, 20, 22, 23. *See also* specific titles
commentators(s), 5, 13, 17ff.; account for Jāmbavān's otiose question, 344; aware of corrupt text, 22; on chronology of *Kiṣkindhākāṇḍa*, 276; concerned with reliability of text, 24; on consecration of Aṅgada, 256; conservatism of, 27; defend hesitation of southern search party, 355; Govindarāja (Cg) on, 17; on hesitation of monkeys to jump, 355; influence translation, 27; Kataka Mādhav Yogindra (Ck) as, 17; list number of verses, 24–25; Maheśvaratīrtha (Cm) as, 17; most argumentative of, 25; Nāgeśabhaṭṭa (Ct) as, 17, 25; note variant readings, 22; philosophical and religious views of, 19; preserve tradition, 27; Rāmanūja (Cra) as, 17; on Rāma as source of all love, 337; on *sargas* as contradictory, 343; Sarvajñanārāyaṇa (Cnā) as, 18; Satyatīrtha (Cs) as, 18; and scholarly objectivity, 21; sectarianism among, 315; on significance of standing on one foot, 363–64; struggle with chronology, 329–30; on Tārā hearing Vālin speak about Rāvaṇa, 290; Uḍāli Varadarāja (Cv) as, 17; understand Dundubhi to be Māyāvin, 218. *See also individual names*
complexion: of face, 209; of Rāma, 205–6
conflicting passages, 14
consecration: of Aṅgada as heir apparent, 8, 109, 256; of Sugrīva in Vālin's stead, 7, 8, 72; of Sugrīva as king, 8, 108–9. *See also* Aṅgada; Sugrīva
consistency, lack of, in critical edition, 14
course, of sun, 303
Cr. See *Rāmāyaṇaśiromaṇi*
Crā. *See* Rāmānuja
cranes, clouds impregnate, 269
critical apparatus, 12; of *Araṇyakāṇḍa* erroneous, 197; as faulty, 205
critical edition: coherence of, 12; composed by single author, 14; emendations to, 52, 308; *kāvya* verses disappeared from, 10; lack of consistency, 14; of Rāmānuja, 23; size of, 9, 11, 197; unsupported passages of, 12; of *Vālmīki Rāmāyaṇa*, 9; of *Vivekatilaka*, 23
critical notes, 12, 51
crow, 56, 200–201
Ct. *See* Nāgeśabhaṭṭa
curse: on Puñjikasthalā, 358; on Rāma, 252
Cv. *See* Uḍāli Varadarāja

dānava, 318. *See also* Maya
Daṇḍaka forest, 7
Danu (demon): confused with Kabandha, 198, 208; identification of, 208; informs Rāma about Sugrīva, 62; son of Śrī, 62
darbha grass, 336
daśagrīva: epithet of Rāvaṇa, 345
Daśaratha, 62; boons of, 338; King of Ayodhyā, 5
date of commentaries, 18; of *digvarṇana*, 30, 35; of *kataka*, 18; of *Kiṣkindhākāṇḍa*

date of commentaries, (*cont.*)
sargas, 58–62, 253, 343, 345, 347; of *Rāmāyaṇa*, 35; of *Uttarakāṇḍa*, 41; of Vivekatikala, 18
Dave, K., on Jaṭāyus and Saṃpāti as lammergeyers, 342
death: means of, 4, 8, 253, 259, 330; omens of king's, 231; of Vālin, 4, 45ff., 87–104, 241, 246. *See also* suicide
demon: preceptor of, 169, 332; Vālin battles, 7. See also *asuras*; Danu, *mahiṣa, rākśasas*
description: of autumn, 12, 119; of birds' paths, 12; of directions, 141–54, 298; of Kiṣkindhā, 126–28; of rainy season, 12, 111–14; of spring, 4, 12. See also *digvarṇana*
Devībhāgavatapurāṇa, on magical food, 350
Dhanyamālinī (wife of Rāvaṇa), 319
dharma, application of, 50
Dharmākūtam of Tryamabakarāya Makhī, 18. *See also* Tryamabakarāya Makhī
digressions: of Jāmbavān, 12; of Saṃpāti, 12
digvarṇana, 11, 29ff., 31, 32, 35, 141–54, 298, 299; authenticity of, 30, 31; date of, 30, 35; difficulties of, 34; geography of, 30, 32; instructions to monkeys about, 29, 141–54; as interpolation, 29–30, 31; Kirfel on, 298; language of, 34, 298; place of eastern, 299–300; reference of, 299–300; *sargas* of, 29, 298; taken from *Matsypurāṇa*, 32. *See also* descriptions; directions
digvijaya ("conquest of the four directions"), in *Mahābhārata*, 34, 298
directions, 21, 29ff.; all, 5, 8, 32, 35, 134–35; conquest of, 34; date of, 18; description of, 141–54, 298. *See also* description; *digvarṇana*; quarters, four
divine parentage. *See* parentage
divinity: of Lakṣmaṇa, 14; of Rāma, 9, 10, 14, 17, 48, 247; of Sītā, 26
Draviḍopaniṣad: elaborate interpretive commentary, 201; Govindarāja mentions, 201; not listed by Winternitz, Raghavan, Renou, 202
Dundubhi (name of buffalo-*asura*), 47, 75; Brahmā gives boon, 75; as buffalo demon (*mahiṣa*), 222; confused with others, 222, 318; confusion of story, 318; as *dānava* in northeast recension, 318; daunts Himalaya, 75; daunts ocean, 75; genealogy of confused, 220; Maya as father of, 218; Māyāvin as son of, 71, 318; Rāma hurls body of, 77, 224; and Vālin, 76–77, 157–58
Duryodhana; Jāmbavān compared to, 356
dynastic struggle: in *Kiṣkindhākāṇḍa, 3*

eastern search party, 141–44. *See also* monkeys; monkey-troops
editions of *Vālmīki Rāmāyaṇa*, 9
editorial lapses, 12
editorial principles: of *Kiṣkindhākāṇḍa*, 198; S. I. Pollock on, 11; and unsupported passages, 12; violated by critical editors, 11
emendations: of critical text, 52, 308
Emeneau, M., and van Nooten, on levirate, 243, 335, 360
enmity of Sugrīva and Vālin, 7, 43, 64, 69: cause of, 70–74; Masson on, 219; Sugrīva tells Rāma of, 70–74. *See also* Sugrīva; Valīn
epic: events of, preordained, 349; moral code of, 4, 44; oral, 5. See also *Mahābhārata; Vālmīki Rāmāyaṇa*
epithets: of Govindarāja, 24; Maheśvaratīrtha on, 23–24; of Viṣṇu, 10
execution, summary, 244
exile: of Rāma, 3, 7; of Sugrīva, 7
eye: throbbing of, as omen, 211

facial color. *See* complexion
false testimony, *Manusmṛti* on, 287
fasting: Aṅgada and, 168, 172; as a means of death 4, 8, 330
fatalistic philosophy, 260
Fate, Rāma's discourse on, 12, 104–5, 261
final liberation, of Jaṭāyus, 338
fire, mare-faced, 302

five-clawed animals, prohibition on eating of, 239–40
flagstaff, of Indra, 237, 287
flower garland. See *gajapuṣpī*; garland
folktale elements, 40; animal helpers as, 4; conquest of (*digvijaya*) directions as, 34; of *Kiṣkindhākāṇḍa*, 4
food, magic: *Devībhāgavatapurāṇa* refers to, 350; Indra provides, 14, 25–26, 183, 349; *sargas* with story of, spurious, 349; Sītā and, 349, 350
forest: Daṇḍaka, 7; Kaṇḍu curses, 160; Rāma searches, 57; Sugrīva as lord of, 338
four directions. See *digvijaya*; directions
four quarters. *See* directions; *digvarṇana*; quarters, four
friendship, of Rāvaṇa and Vālin, 40, 41, 47, 48
funeral rites, 262; of Jaṭāyus, 180; Sharma on, 262; of Vālin, 105–7, 263; vedic, 263

gajapuṣpī: Lakṣmaṇa and, 80. *See* garland
Gandhamādana (monkey), 161
Ganges valley: as heart of known world, 34; as point of reference, 29, 30
garland, 7; Lakṣmaṇa picks for Sugrīva, 80; Sugrīva removes, 131, 290; Vālin gives to Sugrīva, 101
garments: of Sītā, 341, 345. *See also* shawl
Garuḍa: Aruṇa as brother of, 341; enemy of snakes, 250; Garutmān as variant of, 358; Hanumān swifter than, 362; son of Vinatā, 342
Garutmān, 358
genealogy: confused, 218, 220; of Dundubhi, 220; of Jaṭāyus and Saṃpāti, 341–42; of mythical beings, 358
geography: of *Kiṣkindhākāṇḍa*, 29, 30, 31, 32, 304, 341; in *purāṇas*, 30, 32, 298
Ghṛtācī: identified with Menakā, 289; Viśvāmitra attached to, 130, 298
god: comparisons to, 11; Indra most commonly named in *Kiṣkindhākāṇḍha*, 11; kings as, 93; preceptor of, 169, 332; sun god, 298; Viṣṇu as, in *Kiṣkindhākāṇḍha*, 10; wind god, 8, 190, 297. *See also individual names*
Goldman, R. P., 15, 33, 38; on date of *Rāmāyaṇa*, 35; on date of *Uttarakāṇḍa*, 41; on divinity of Rāma, 48; on historicity of Rāma story, 40; on Horse Sacrifice, 210; on identification of monkeys, 290, 295, 346, 356; on identity of *ṛkṣas*, 237, 265; and Masson on identity of Rāvaṇa, 208, 214; on monkeys as fierce animals, 346
Govindarāja (Cg), 13, 17, 18, 19, 21, 25, 310; accused of sectarianism, 315; cites lexicons, 24; date of, 18; defends shooting of Vālin, 46, 245; on *Draviḍopaniṣad*, 201; on establishing text, 24; Kataka's contempt for, 288, 315; lists commentaries, 24; on location of Rāma's abode, 214; on Mandehas, 301–2; on meaning of text, 24; on number of verses in *sargas*, 24; on Rāma's arrow, 226; on Rāma's desire for fatherhood, 267; *Rāmāyanabhuṣana* of, 17; on Rāvana's abode, 214; on Rāvana's hiding place, 306; religious interpretations, 24; on rhetorical figures, 24; spuriousness of Saṃpāti's story, 24; on Vālin's bow, 225; on Vālmīki's inconsistency, 319; on verse teaching devotion, 197–98; as *yadvābhaṭṭa*, 24
grammar, Hanumān's proficiency in, 206
grass, as symbol of insignificance, 334
guardians of the quarters: Varuṇa, as guardian of western quarter, 311; Yama, as guardian of southern quarter, 307

Hanumān: addresses ascetic woman (Svayamprabhā), 164, 166–67; Añjanā mother of, 37, 38, 190; approaches Rāma and Lakṣmaṇa, 7, 60; argues against Tāra's plan, 331; birth of, 8, 189–90, 358–59; boon from Brahmā, 190; carries Rāma and Lakṣmaṇa on back, 14, 209, 211; childhood of, 8, 189–90; climbs and crushes Mount Mahendra, 12, 193–94, 364; confi-

Hanumān: (*cont.*)
dence that he will bring Sītā back, 3, 159, 192–93, 320, 363; consoles Tārā, 99; exhorts Sugrīva, 115–17, 125; expanding body, 191, 360; gives ring to Sītā, 33, 317; gradual foregrounding of, 3; Indra breaks jaw of, 190; Indra gives boon, 190; Indra throws thunderbolt at, 190; instructed to summon monkey-troops, 133; instructed to bring Sītā back, 307; integration of episodes in text, 332; Jāmbavān exhorts to jump, 191; Kesarin father of, 190, 297; *Kiṣkindhākāṇḍa* rejects story of, 14; leads monkeys, 323; leaps over ocean, 8, 188–91; leaps toward the sun, 190; as mendicant, 38, 60; mouth red, 361; in northern recension, 307, 320; origin of name, 12, 359, 360; praises Ikṣvākus, 33; proficiency in Sanskrit, 206; Rāma gives ring to, 1, 8, 29, 30, 34, 155–56; on Rāma's human strength, 26; rebuffs Aṅgada, 169–71; refrains from attacking Rāvaṇa, 238; reports to Sītā, 14; Sītā gives jewels, 33; searches southern quarter, 156, 159ff.; sends monkeys to gather troops, 133; Sugrīva speaks to, 59; in *Sundarakāṇḍa*, 14, 313; swifter than Garuḍa, 362; tail of, 38; takes Rāma and Lakṣmaṇa to Sugrīva, 63; tells monkeys' story, 166–67; Vāyu the wind god as father, 8, 190, 297
hari, as "monkey," 39
Harivaṃśa: Jāmbavān (bear) in 3, 39, 219; lack of consistency in critical text, 14; story similar to Vālin's, 219
Hayagrīva: Viṣṇu as, 310
Heesterman, J., on Rājasūya sacrifice, 210
heir apparent: Aṅgada consecrated as, 8, 109, 256; Tārā advocates Sugrīva as, 85
Hemā, 165
Himalaya, Dundubhi daunts, 75
historicity, of Rāma story, 40
Horse Sacrifice, 210; in *Rāmāyaṇa*, 201
hostility: Aṅgada too weak to risk Sugrīva's, 334; between Sūgriva and Vālin (*see* enmity of Sūgriva and Vālin); between Vālin and Māyāvin, 71
hypertext, 14

Ikṣvākus, 33
inconsistency: and commentatries, 21; in critical edition, 14; Nāgeśabhaṭṭa resolves, 25; of narrative, 13; of Vālmīki according to Govindarāja, 319
Indra: breaks Hanumān's jaw, 190; controls nectar, 363; creates *bila* ("cavern") according to northern recension, 329, 334; flagstaff of, in similes, 237, 287; frequents Mount Mahendra, 306; boon to Hanumān, 190; gives magic food to Sītā, 13, 14, 24, 25–26, 183, 349; gives magic necklace to Vālin, 76, 223, 231; Jaṭāyus and Saṃpāti to to conquer, 340; kills Pulomān, 296; most common god in *Kiṣkindhākāṇḍhā*, 11; necklace prolongs Vālin's life, 87; Saṃpāti fights with, 347; spurious story of giving Sītā magical food, 349; throws thunderbolt at Hanumān, 190; throws thunderbolt at Maya, 165, 334; Vālin as powerful as, 75; Vālin and necklace of, 76, 101
indradhvaja. *See* flagstaff of Indra
interpolation, 11, 318, 332, 341; *digvarṇana* as, 29, 30, 31
interpretations, religious, 19, 24

Jabalpur, 31
Jacobi, H., 35; on date of *Rāmāyaṇa*, 35; on *digvarṇana* as interpolation, 29, 30, 31; on divinity of Rāma, 48; on *Kiṣkindhākāṇḍa*, 253, 304, 318
jagatī (name of a meter), 52
Jāmbavān (ape): as bear, 26, 304; calls on Hanumān to jump, 188–91; compared to Duryodhana, 356; compared to wind, 356; declares youthful prowess, 187; dissuades Aṅgada from leaping, 8, 187–88; on Hanumān, 8, 12, 189–90; as king of *ṛkṣas*, 38; as *mahākapi* ("great monkey"), 26, 39; member of southern search party, 144; as

monkey, 344, 356–57, 361; otiose questions of, 344; and Saṃpāti, 8
Jāmbavān (bear), 39; in *Harivaṃśa*, 3, 39, 219; viewed as bear, 26, 219, 304
Janaka: father of Sītā, 7; gives ring to Rāma, 317
Janasthāna, 7
Jatayus (vulture), 7; family of, 341–42; funeral of, 180; as lammergeyer, 341, 342; protects Saṃpāti, 348; Rāvaṇa kills, 64; reaches final liberation, 338; rivalry between Saṃpāti and, 340, 345, 348; and Saṃpāti, 8, 173, 176, 182, 340, 342; Saṃpāti and death of, 173–75, 180; tries to prevent Rāvaṇa from taking Sītā, 337; vulture-king, 7
Jhala, 18
jumping: hesitation of monkeys in, 355; inability of monkeys in, 361; prowess of monkeys in, 186–88; of ocean by Hanumān, 8, 188–91

kabandha: confused with Danu, 198, 208; identity of, 208; mentions monkey brothers, 41; tells Rāma to seek alliance with Sugrīva, 7
Kaikeyī, 338
Kailāsa, Mount, 152: location of, 312–13
Kaiṭabha, 212
kāmarūpins, 37–38, 189
Kamban *Rāmāyaṇa*, 358
Kaṇḍu, 160, 321
Kane, P. V., 210
kapi ("monkey"), 39, 356
Kārtikeya, 216
Kaśyapa, Ariṣṭanemi as, 358
Kataka Mādhav Yogindra: *Amṛtakataka* of, 17; author of Āraṇyaka commentary, 25; cites Pānīni, 25; contempt for Govindarāja, 24, 288, 315; Ct follows, 25; date of, 18, 19; gives *prācīna* readings, 25; identifies location of Mount Meru, 310; language of, 25; on Mandehas, 301–2; most argumentative commentator, 25; provides number of verses, 24–25; respect for Brahmā, 25; sectarian attitudes of, 25; text of, 20
Kathāsaritsāgara, 43
kāvya of *Kiṣkindhākāṇḍa*, 4, 22; description of spring flowers as, 4; disappeared in critical edition, 10
Kesarin: father of Hanumān, 190, 297; two wives of, 189, 358–59
Keśava. *See* Viṣṇu
King(s): as agent of punishment, 244; death of, 231; of forest animals (Sugrīva), 108–9, 338; as gods, 93; of monkeys, 71, 108–9; not to be censured, 93; of solar dynasty, 244; vulture-king, 7
kingship: Ṛkṣarajas receives from Brahma, 218; as theme of *Rāmāyaṇa*, 44
Kirfel, Willibald, 298
Kiṣkindhā (name of city or cave), 29; described, 126–28; inactivity in, 3; location of, 30, 31, 198, 304, 341; as mountain cave, 107, 279; Rāma sends Lakṣmaṇa to, 8; Rāma will not enter, 108
Kiṣkindhākāṇḍa, 9, 10, 11, 37; begins according to southern tradition, 197; as central book, 3; commentators on, 19, 276; critical editor of, 18, 32; critical text of, 11; description of four directions, 298; divinity of Rāma in, 10, 247; dynastic struggle of, 3; early date of, 253; editorial principles of, 198; extent of, 365; folktale elements of, 4; geographical information in, 29, 30, 32, 304; Govindarāja's commentary of, 25; Hanumān first meets Rāma and Lakṣmaṇa in, 7; Indra most commonly named god in, 11; *kāvya*, "poetry," in, 4, 22; moral focus of, 4, 48; narrative in, 4, 37; Rāma in, 3, 10; reduction of, 9; references to god in, 10; rejected story in, 14; sense of lost time, 4; Sītā's location as premise of, 289; setting of, 3; *vānaras* of, 37. *See also* commentaries; commentators; critical edition; Mankad, D. R.
Kośas, 21; Amara, 21; Govindarāja cites, 24; Medinī, 21; Utpalamālā, 21; Vaijayantī, 21; Viśva, 21
Krisnamachariar, M., 18

Kṛṣṇa: advises Arjuna, 49; avatara of Viṣṇu, 310
kuśa grass, 336

Lake Pampā. *See* Pampā
Lakṣmaṇa: anger of, 43, 121–24, 334; brother of Rāma, 5; cruel nature of, 334; displays emotions, 43; divinity of, 14; dwelling of, 110; exhortations of, 8, 12, 110–11, 118, 120–21; Hanumān approaches, 60; Hanumān carries on back, 14, 209, 211; introduces Rāma, 62; monkeys first see, 58; never saw Sītā's ornaments, 213; orders Vālin's funeral rites, 105; ornaments of, 206; picks *gajapuṣpī*, 80; placation of, 129–32, 286; and Rāma meet Hanumān, 7; salutes Saptajanas, 82; respect for elder brother's wife, 213; and Sugrīva, 42, 58, 59, 128–29, 131–32
lament, of Rāma, 55
lammergeyer: Jaṭāyus as, 341; Jaṭāyus and Saṃpāti as, 342
language: of *digvarṇana*, 34, 298; of kataka, 25
langurs, 290. *See also* monkeys
Laṅkā, 8, 29, 31, 352; location of, 31, 32
lapses, editorial, 12
Lévi, S., 30
levirate: practice of, 243, 360; Emeneau and van Nooten on, 243, 335, 360; *Manusmṛti* on, 335
lexicons, 21, 24, 25. See also *kośas*
longing, for absent lover, 4
long-meter verses, 12
lost time, in *Kiṣkindhākāṇḍa*, 4
love, Rāma as source of, 337; season for, 269
lying, as moral issue, 22

Madhu, 212
madhu ("wine"), 284
magical world, 4
magic arrow, 10
magic cave, 4, 165; southern search party enters, 8, 163; Svayaṃprabhā and, 14, 167, 168; Tāra encourages return to, 169. See also *bila*; Maya
magic food. *See* food, magic
magic powers, of ascetic women, 329
Mahābhārata: digvijaya of, 34, 298; lack of consistency in, 14; *Rāmopakhyāna* of, 33; Yudhiṣṭhira in, 49
mahākapi ("great monkey"), Jāmbavān as, 26, 39
Mahāvīracarita, 48
Mahendra, Mount: Hanumān climbs, 12; Hanumān crushes, 193–94, 364; Indra frequents, 306; as a mountain range, 31
Maheśvaratīrtha (Cm), 17, 19; accepts Rāmānuja text, 23; Nāgeśabhaṭṭa refutes, 241; on Sītā scattering food, 350; *Tattvadīpikā* of, 17, 18; and Tengalai School, 19; understands Vālin to praise Rāma, 240; and Vālin's epithets, 23–24
Mahiṣa: as *dānava* in northern recension, 318; Dundubhi as, 222; possible confusion of, with Dundubhi, 222; son of Maya, 218
Maināka, Mount, distinguished from Maināk, 313
Maithilī. *See* Sītā
Malaya, Mount, 31; as part of Ṛśyamūka, 203–4, 209
Mālyavān, Mount: *prasravaṇa* as epithet of, 265; Rāma and Lakṣmaṇa dwell on, 111
Mānasa, Lake, 152, 313
Mandehas, 301–2
Māndhātṛ, 93, 244
Mandodarī, 319, 327
Mankad, D. R., critical editor of the *Kiṣkindhākāṇḍa*, 18, 32: date of Vivekatilaka, 18; on confusion of Danu and Kabandha, 198; on distance Rāma throws Dundubhi's body, 224; on divinity of Rāma, 10, 48, 247; and geographical material in the *digvarṇana*, 30, 32; on identity of Saptajanas, 229; suspicious of ornate verses, 269
manuscripts, 14, 298
Manusmṛti: on attacking someone engaged in battle, 238; on eating of five-clawed animals, 239–40; on facial

color, 209; on false testimony, 287; on levirate, 335; on military expeditions, 276
mare-faced fire, 302
Māruta. *See* wind god
Masson, J. M., 33; interprets cave episode, 329; and Goldman on identity of Rāvaṇa, 208, 214; on Vālin and Sugrīva episode, 219
Mataṅga (name of a sage), 77, 175, 224
Matsyapūraṇa, 30, 32. See also *digvarṇana*
Maya (name of a *dānava*), 165; attached to Hemā, 165; *bila* ("cavern") of, 165, 324, 326; as father, 218, 220, 327; genealogy confused, 220; Indra threw thunderbolt at, 165, 334; obtains wealth of Uśanas, 165; receives boon from Brahmā, 165; as title of architect of *asuras*, 327
Māyāvin (son of Dundubhi), 71; *bila* ("cavern") of, 165, 324, 326; challenges Vālin to battle, 71; confused genealogy, 218, 200; confused with father, 318; as son of Maya, 218
Medinīkośa, 21
Menakā (name of an *apsaras*), 289, 298
mendicant: Hanumān as, 38, 60; Māndhātṛ punishes, 93
Meru, Mount, 149; differs from Meru in center of earth, 310; differs from Sāvarṇimeru, 310–11; free of *rākṣasas*, 315; identified with Sāvarṇimeru, 310; location of, 310, 314
Merusāvarṇī, 165
meters, 12, 52
military expeditions, appropriate time for, 276
Mithilā, excavation of, 40
monkey(s): army of, 134–35; brāhmans among, 265; commentators on, 355; daunted by size of ocean, 8, 185; delivered from magical cave, 8; dispatched by Sugrīva, 8, 35; divine parentage of, 284, 295; fast to death, 168; as fierce animals, 346; Hanumān as leader, 81, 133, 159, 323; Hanumān summons, 133; *hari* as, 39; humanness of, in *Kiṣkindhākāṇḍa*, 43; identification of, 37, 237, 275, 290, 295, 346, 356; Jāmbavān as, 344, 356–57, 361; never leave Vindhyas, 328; number of, 292; Puñjikasthalā cursed to be, 358; Rāma's alliance with, 5; return to Mount Prasravaṇa, 159; rites of, 211; *ṛkṣas* as, 38, 237, 265, 357; Saṃpāti relates Sītā's abduction, 8; see Rāma and Lakṣmaṇa, 58; sent to south, 26; story of, 166–67; Sugrīva instructs, 29; Supārśva offers to carry, 352; as symbol of unchastity, 43; types of, 295; Vālin as king of, 71; *vānaras* as, 37, 38. *See also* Jāmbavān; jumping; monkey-troops; northern search party; *ṛkṣas*; southern search party; *vānaras*
monkey-troops: depart in every direction, 158; mustered, 133, 138–40; Nīla as leader, 81; scour the regions, 3, 158–59; Sugrīva delays in summoning, 273; Tāra as leader, 81; unsuccessful, 159. *See also* monkeys; search party; southern search party; *vānaras*
moods (*rasas*), 4
moral code of epic, 4, 44; specific issues, 22, 45ff., 48, 49
mother, 335
motif(s): in folktales, 40; of recognition (ring), 33, 35; Rāma's killing Vālin as, 40
mountain cave (Kiṣkindhā), 107

nadī, 197
Nāgeśabhaṭṭa (Ct): cites lexicons and grammar, 25; creative, 26; date of, 18; follows Kataka, 25; *Rāmāyaṇatilaka* of, 17, 18, 20, 256; refutes Maheśvaratīrtha, 241; resolves chronological inconsistencies, 25; on Rāvaṇa's residences, 299; Sītā's need to eat, 350
Nala (monkey-troop leader), 81
name, of Viṣṇu, 212
name(s) of Hanumān, 12; Bulcke on, 360; Jāmbavān's telling of as digression, 12; origin of, 359, 360
narrative (in *Kiskindhākāṇḍa*): central, 37; difficulties of coherence in, 5; inconsistencies of, 13; suspended, 4

necklace: identification of, with Sugrīva's garland, 290; of Indra, 76, 87, 223, 231; of Vālin, 228, 231, 256–57, 259; Vālin gives, to Sugrīva, 101. *See also* garland
nectar, 363
Nīla: as member of southern search party, 144; as monkey-troop leader, 81; Rāvaṇa fights, 238; Sugrīva orders to gather armies, 117
Niśākara: goes to heaven, 183; prophecy of, 349; and Rāma legend, 346; and Saṃpāti, 180, 181, 182, 183, 347
northern recension of *Vālmīki Rāmāyaṇa*, 9; Dundubhi in, 318; Hanumān's search for Sītā in, 307, 320; Indra creates *bila* ("cavern") in, 329, 334; Tārā curses Rāma in, 252
northern search party, 151–55. *See also* monkeys; monkey-troops
notes, critical, 12, 51
number of monkeys, 292

ocean(s): Dundubhi daunts, 75; Jāmbavān discourages Aṅgada from jumping, 8, 187–88; jumped over by Hanumān, 8, 188–91; monkeys daunted by, 8, 185; seven, 302
omen: of calamity, 231; of crow, 200; of death of a king, 231; throbbing of left eye as, 211
oral epic, 5
ornaments: of Rāma and Lakṣmaṇa, 206; Sītā's, 65, 213, 341, 345; Sugrīva gives to Rāma, 65

pāda (metrical foot), 52
Pampā (name of a lake), 55, 56, 57, 60; in *Araṇyakāṇḍa*, 198; as "river," 197, 198
pandits, 17ff.
Pāṇini, 20; *sūtras* of, 25
parentage: divine, of monkeys, 284, 295; of Jaṭāyus and Saṃpāti, 341–42. *See also under* individual entries
Pargiter, F. E., 30, 31, 32, 35; on location of Laṅkā, 32; on location of *vānara* capital, 31
Pāṭaliputra, 35
paths, birds', 12
philosophical views, of commentators, 19
Plakṣa, 124
plavaga ("monkey"), 39
poetasters, 22
poetry. See *kāvya*
Pollock, S. I., 15, 17, 19; and editorial principles, 11; on Govindarāja, 19; on Rāma, 48, 278
Prabhāva (name of monkey), 124
prācīna readings, 25
Prasravaṇa, Mount, 110, 159
preceptor: of demons (Śukra), 169, 332; of gods (Bṛhaspati), 169, 332
prohibition: on eating five-clawed animals, 239–40; on attacking someone engaged in battle, 238
promise, of Rāma to Sugrīva, 45, 74
psychoanalytic interpretation, of cave episode, 329
Puloman, 296
punishment, kings as agents of, 244
Puñjikasthalā: becomes Añjanā, 189; cursed to be monkey, 358; as wife of Kesarin, 359
purāṇas: *bhuvanavinyāsas* of, 34; content of similar to *digvarṇana*, 34; geographical descriptions of, 298. *See also under individual purāṇas*
Puruṣottama, 11; Viṣṇu as, 310
Puṣpitaka, mountain, 146

quarters, four, 21, 29ff., 32; guardians of, 307, 311. See also *digvarṇana*; directions

Rāghava. *See* Rāma
Rāghavan, V., 14, 18, 19; on date of Vivekatilaka, 18; does not mention *Draviḍopaniṣad*, 202; on inconsistency of critical edition, 14
Rāghavas, success of, 50. *See also* Lakṣmaṇa; Rāma
rainy season, 12, 111–14; duration of, 8, 111, 264; as season for love, 269; Viṣṇu sleeps during, 270
rājadharma, 44

Rājasūya sacrifice, 210
rākṣasa(s), 7; Aṅgāraka as, 146; catch shadows, 142, 301; kills Jaṭāyus, 64; Mandehas as type of, 301–2; Mount Merv free of, 315; Rāvaṇa as, 7
Rāma, 5, 29; abode of, 110, 214; agent of execution, 244; alliances of, 4, 5, 7, 37, 43, 64, 85; ambiguous behavior, 49, 50; as *avatāra*, 10, 17; battle with Vālin, 248–49; cannot distinguish Sugrīva from Vālin, 228; compared to god, 11; compared with Yudhiṣṭra, 49; concealment of, 46; deception by, 50; defeats Rāvana, 3; described, 205–6; desires to father Sītā's child, 267; discourses, 4, 12, 104–5, 111–14, 119, 261; divinity of, 9, 10, 14, 17, 48, 247; excuse of, 46; exile of, 3, 7; executes a *śūdra*, 244; gives Hanumān ring, 1, 8, 29, 30, 34, 255–56; Govindarāja on, 46, 226, 245; grieves, 55, 110, 117; Hanumān and, 3, 14, 60, 209, 211; hears of hostilities, 70–74; human strength of, 26; hurls Dundubhi's body, 77, 224; as incarnation of Viṣṇu, 47; Jaṭāyus reaches final liberation through, 338; Janaka gives ring, 317; justifies killing of Vālin, 7, 12, 45, 46, 91–93, 240, 243; and Lakṣmaṇa, 7, 8, 12, 58, 59, 62, 110–11, 118, 120–21; losses, 3, 65; Maheśvaratīrtha on, 23–24; monkeys first see, 58; as object of veneration, 48, 86, 240; ornaments of, 206; as paragon of virtue, 3, 41; possesses ring in forest, 316–17; praised by Vālin, 240; praises Hanumān, 206; promise of, 45, 69, 74, 83; recedes from foreground in *Kiṣkindhākāṇḍa*, 3; refrains from shooting Vālin, 7; regal status, 278; Saṃpāti's desire to see, 351; and Saptajanas, 81, 82; searches forest, 57; shoots arrow through *sāla* trees, 7, 37, 77–78; shoots Vālin, 50, 87; as source of love, 337; story of, as history, 40; Sugrīva gives garments, 65; Sugrīva and Tārā ask, to kill themselves, 259; Tārā curses, 252; Tārā laments, 97; unable to defeat Vālin, 47, 48; Vālin addresses, 7, 45, 86, 88–90, 94, 95; Vālin seeks death from, 246, 261; wants to hear of hostilities, 70; will not enter city, nor Kiṣkindhā, for 14 years, 108
Ramadas, G., on distinction between *vānaras* and *ṛkṣas*, 38
Rāmānuja (Crā), 13, 17, 21, 23; creates own critical edition, 23; establishes reliable text, 22; Maheśvaratīrtha and, 23; *Rāmānujīya* of, 17; views difficult, 19; *viṣamapadārtha* commentator, 20
Rāmānujācarya, school of Vedanta, 19
Rāmānujiya, 17
Rāma story, historicity of, 40
Rāmāyana. *See* Ur-*Rāmāyaṇa*; *Vālmīki Rāmāyaṇa*
Rāmāyaṇabhūṣaṇa of Govindarāja (Cg), 17. *See also* Govindarāja
Rāmāyaṇa of Kamban, 358
Rāmāyaṇaśiromaṇi (Cr): accessibility of, 27; comments on every verse, 26; on consecration of Aṅgada, 256; considers Jāmbavān bear, 26; contents of, 26–27; date of, 18; on name Svayaṃbhū, 327; on salvation of Vālin, 261; text of, 20
Rāmāyaṇatilaka of Nāgeśabhaṭṭa (Ct), 17; on consecration of Aṅgada, 256; date of, 18; text of, 20
Rāmopakhyāna of the *Mahābhārata*, 33
Rangaswami Aiyangar, 18, 19: on date of Govindarāja, 18
Rāvaṇa: abducts Sītā, 7, 8, 64, 65; boon from Brahmā, 43; *daśagrīva* as epithet, 345; defeated, 3, 240; fights Nīla, 238; Hanumān refrains from attacking, 238; hiding place of, 213–14, 306; identity of, 208, 214; Jaṭāyus killed, 64; Jaṭāyus opposes kidnapping of Sītā, 337; as *rākṣasa*, 7; residences of, 33, 145, 289, 299; Saṃpāti on locating Sītā, 8, 13, 176–77; Sugrīva on locating Sītā, 12, 22, 29, 214; Sugrīva on searching abode of, 145; Sugrīva's knowledge about, 306; Supārśva more powerful than, 351; Supārśva lets pass, 344; Tārā on, 29, 290; travels on foot,

Rāvaṇa: (*cont.*)
344; and Vālin, 40, 41, 47, 48, 240; wives of, 319, 327
recension, of *Vālmīki Rāmāyaṇa*, 9
reeds, clump *or* bed of, 216; recognition, 33, 35
religious interpretations, of commentators, 19, 24
Renou, L., 202
rhetorical figures, 24
ring, 29, 30: Hanumān gives to Sītā, 33, 317; Janaka gives, to Rāma, 317; as motif of recognition, 33, 35; Rāma gives to Hanumān, 1, 8, 29, 30, 34, 255–56; Rāma's possession of, in forest, 316–17; story of, omitted, 33
rites: funeral, 262, 263 (*see also* funeral rites); of monkeys, 211
rituals, 336
rivalry: between Saṃpāti and Jaṭāyus, 340, 345, 348; between Vālin and Sugrīva 4, 43
river (*nadī*), Pampā as, 197, 198
Ṛkṣarajas, 39; as father of Vālin and Sugrīva, 218; receives kingship from Brahmā, 218
ṛkṣas 38, 39: as apes, 290, 346; as bears, 38, 346; Goldman on identity of, 237, 265; Jāmbavān as king of, 38; as *kapis* ("monkeys"), 356; as monkeys, 38; monkeys compared to, 357
roc, 309
Ṛśyamūka, 58, 60; Mount Malaya part of, 203–4, 209; Rāma and Lakṣmaṇa on, 58; Sugrīva flees to, 79; Vālin barred from, 77
Rumā, 128; Sugrīva recovers, 109; Sugrīva takes back, 157; Vālin takes, 42, 74

Śacī, 296
sacrifice: of horse (*see* Horse Sacrifice); of Rājasūya, 210
Śakra. *See* Indra
sāla trees, 68; Rāma shoots arrow through seven, 7, 37, 77–78; as seat, 68
salvation, of Vālin, 261
Saṃpāti (vulture), 8; abodes of, 172, 180; accounts to Niśākara, 182, 347; Aṅgada tells of, 174–75; brother of Jaṭāyus, 8, 172; describes Sītā, 45; digression of, 12; dwelling of, 180; encounters southern search party, 172–84; as "flesh-eater," 173, 342; and Jaṭāyus go to heaven, 340; and Jaṭāyus's death, 173–75, 180; as lammergeyer, 342; parentage of, 183, 341; protects Jaṭāyus, 176, 182, 348; rival of Jaṭāyus, 340, 345, 348; and Sītā's abduction, 4, 8, 176–77, 178–79, 180–84, 184, 343, 351; sees Rāvaṇa, 13; and son Supārśva, 178, 179, 184, 351; story of, spurious, 24; suicide prevented, 351; in Vindhyas, 172, 176, 351; wings of, 8, 175–76, 181, 183, 184
Sankalia, H. D., 31: locates Kiṣkindhā in Vindhyas, 341; on location of Laṅkā, 31; on sites of *Kiṣkindhākāṇḍa*, 304
Śaṅkarācarya, school of Vedanta, 19
Sanskrit, Hanumān's proficiency in, 206
Saptajanas: ashram of, 81; Mankad on identity of, 229; Rāma and Lakṣmaṇa salute, 82
sargas, 13; date of certain, 58–62, 343; of *digvarṇana*, 29, 298ff.; indecisive status of certain, 343; as later additions, 318, 332; number of verses in, 24; size of, 23; spurious, 13, 24, 349; suspect, 237, 267, 271, 274, 278, 298, 304, 308, 312, 323; understood as contradictory, 318, 343
Sarvajñanārāyaṇa (Cnā), 18
Sastri, P.P.S., 18
Śatabali (name of a monkey), 151, 156; heads northern search party, 151; returns unsuccessful, 157; sets out for north, 156
Satyatīrtha (Cs), date of, 18
Sāvarṇimeru, Mount: different from Mount Meru, 310–11; identified with Mount Meru, 310
Scripture, *Rāmāyaṇa* as, 21
search: chronology of, 159, 162, 329–30; in four directions, 5. *See also* monkey(s); monkey-troops; search party(ies)
search party (ies): departure of, 158; eastern, 141–44; northern, 151–55;

return of, 159; southern 4, 144–47 (*see* southern search party); western, 147–50
season. *See* autumn; rainy season
sectarianism, 19; among commentators, 315; of Kataka, 25
Śeṣa, Balarāma as incarnation of, 303
seven islands, 307
seven oceans, 307. *See also* seven seas
seven seas, two omitted by Sugrīva, 302
shadows: Aṅgārakā catches, 146, 301; *asuras* catch, 301; *rākṣasas* catch, 142, 301
Shah, U. P.: accepts Ur-*Rāmāyaṇa*, 15; on Rāma's divinity, 10
Sharma, R., on funeral rites, 262
shawl: Sugrīva gives Rāma, 65; Sugrīva sees Sītā drop, 65. *See also* garments
shooting from ambush, Rāma's of Vālin, 7, 37, 46, 50, 87, 245. *See also* Rāma; Vālin
Sicar, D. C., 308
silkworms, 300
siṃha bird: as roc, 309
Siṃhikā: Aṅgāraka as a, 306; catches shadows, 146, 301
single combat, between Sugrīva and Vālin, 7. *See also* Sugrīva; Vālin
sipping of water, as religious act, 336
Śiromani (CR). See *Rāmāyaṇaśiromaṇi*
Sītā, 8, 29, 41, 62, 66; abducted by Rāvaṇa, 4, 7, 8, 56, 64, 65, 178, 179, 200, 337; accepts food from Indra, 349; as daughter of Janaka, 7; drops ornaments and shawl, 65; garments of, 341, 345; gives Hanumān jewel, 33; Hanumān certain to find, 159, 320, 363; Hanumān gives ring to, 33, 317; Hanumān instructed to bring back, 307; Hanumān tells location of, 3; Hanumān's report to, 14; Indra gives magic food to, 14, 25–26, 183, 349; location of, 3, 29, 176–77, 289; Nāgesábhaṭṭa discusses need to eat, 350; offers food, 349; ornaments of, 65, 213, 341, 345; Rāma and, 3, 110; Saṃpāti knows of, 180–84; Saṃpāti's description of, contradicted, 345; scatters food on ground, 350; searched for by monkey-troops, 3, 8; and Tārā's curse, 252; Vālin would have rescued, 41. *See also* search; search party(ies)
Śiva, 11; utters Viṣṇu's name, 212
śloka, 52. *See* verse
snakes, 250
son of the wind: Hanumān as, 8, 190, 297
southern quarter: Hanumān searches, 156, 159ff; Yama as guardian of, 307. *See also* guardians of the quarters
southern recension of *Vālmīki Rāmāyaṇa* 9, 17: archaic forms preserved in, 9; commentaries on, 17ff.; Sugrīva in, 286; Vālin in, 246
southern search party, 4, 144–47; adventures of, 159ff.; afraid of Sugrīva, 169; Aṅgada in charge of, 8, 144, 161, 171–72, 185, 186; as army, 354; climbs silver mountain, 162; declares jumping prowess, 186–88; description of regions to be searched, 144–47; encounters ascetic woman (Svamprabhā), 8, 164–68; encounters *asura*, 160; encounters Saṃpāti, 172–84; enters Kaṇḍu's forest, 160; exhausted, 160; exhorted, 161, 185, 186; hears Sītā's story, 176–84; inability of members to leap, 355, 361; loses heart, 185; magic cave, 8, 163, 167, 169; monkeys in, 144; overstays appointed time, 8, 162; places searched, 145, 162, 340; resolves to fast to death, 8; Saṃpāti addresses, 175–84; Saṃpāti resolves to eat, 173; Tāra encourages return to magic cave, 169. *See also* monkeys; monkey-troops; search party(ies)
southern tradition, 197
spring, description of, 12
spring flowers: dramatic function of, 4; Rāma's description of, 4
spy: Sugrīva suspects Rāma and Lakṣmaṇa as, 59
Śrī, 62
Srinivasan, S. A., 15
Srinivasa Sastri, 47
Śrī Vaiṣṇava devotion, 197–98

Śrīvaīsnavism, 19
staff, of Indra, 237, 287
standing on one foot, 363–64
śūdras, 244
Sugrīva: alliance with Rāma, 3, 4, 7, 37, 45, 62, 66, 69, 74, 78, 289; Aṅgada too weak to oppose, 334; appropriates Tārā and kingdom, 42; as chief *kapi*, 39; asks Rāma if he can kill himself, 259; as commander of search, 8, 29, 63, 117, 141, 144, 145, 273; compared to god, 11; compared to Rāma, 41; consecration as king, 7, 8, 41, 72, 85, 157; consoles Rāma, 66, 67; covers cave opening, 157; describes known world, 141–54; drunkenness of, 121; exhorted, 8, 115–17, 120–21, 124, 125, 136; exhorts, 141, 155; exiled, 7; first sees Rāma and Lakṣmaṇa, 58; flees to Ṛśyamūka, 79; follows Vālin, 71; garland of; 7, 290; given over to lust, 115, 117; gives ornaments and shawl to Rāma, 65; Hanumān carries Rāma to, 14; Hanumān takes brothers to, 63; inflicts harsh punishments, 161; instructs Hanumān, 133; knowledge of Rāvaṇa's abode, 12, 22, 29, 213–14, 306; Lakṣmaṇa and, 42, 80, 121–24, 128–29, 131–32, 157; lord of all forest animals, 338; monkeys fear, 169; offers to return kingdom, 72; omits two of the seven seals, 302; placates Rāma, 137; Rāma confuses with Vālin, 79, 80, 228; Rāma reproaches, 79–80; rivalry with Vālin, 3, 4, 7, 43, 72, 73–74, 79, 82; Ṛkṣarajas as father of, 218; sees Rāvaṇa carry off Sītā, 65; sees Sītā drop shawl, 65; as son of Sūrya, 298; speaks to Hanumān, 59; suspects Rāma and Lakṣmaṇa, 59; tells Rāma about Saptajanas, 81; tests Rāma, 77–78; Vālin banishes, 7; Vālin chased, 158; Vālin makes peace with, 101, 110; and Vālin's death, 72, 219; on Vālin's powers, 69, 74–78; Vālin urges to care for Aṅgada, 100–101; Vālin's anger at, 73–74; wives of, 7, 42, 109, 114, 115, 157
suicide, 168, 259, 351. *See also* death; fasting
Śukra: as preceptor of demons, 169, 332
sun: circle of, 303, 314; god of, 298; Hanumān leaps toward, 190; Saṃpāti shields Jaṭāyus from, 182
Sundarakāṇḍa: bila ("cavern") episode not mentioned in, 323; extent of, 365; Hanumān in, 3, 14; and the incident of the crow, 201; Maināk in, 313
Suparṇa. *See* Garuḍa
Supārśva: description of Sītā by, 345; lets Rāvaṇa pass, 344; more powerful than Rāvaṇa, 351; offers to carry monkeys to Laṅkā, 352; Saṃpāti scolds, 184, 351; son of Saṃpāti, 178; sustains father, 178; tells Saṃpāti of abduction of Sītā, 179, 343
Sūrya: Sugrīva as son of, 298
Suṣeṇa, 147; as head of western search party, 147; returns, unsuccessful, 157; sets out for west, 156
sūtras of Pāṇini, 25
Svayaṃbhū, 327
Svayaṃprabhā: daughter of Merusāvarṇī, 165; delivers monkeys from cave, 8, 167; gives food to monkeys, 165; Hanumān addresses, 164, 166–67; keeps Hemā's dwelling, 165; magic cave of, 14, 168; as name of dwelling, 327; recalls others with magical powers, 329; significance of name of, 327; southern search party encounters, 164–68
Śyenī, Jaṭāyus and Saṃpāti as sons of, 341
syntax, in *digvarṇana*, 34

tail, of Hanumān, 38
Tārā (name of monkey): Hanumān argues against, 331; as monkey-troop leader, 81; returns, unsuccessful, 157; sets out for south, 156; suggestions of, 169, 331; Suṣeṇa, father of, 147
Tārā (wife of Vālin): curses Rāma, 252; Hanumān consoles, 99; hears Vālin speak about Rāvaṇa, 290; knows where Rāvaṇa lives, 29; laments death of Vālin, 8, 97–98, 102–4, 106; placates

Lakṣmaṇa, 129–31; seeks death by burning, 259; in southern recension, 286; Sugrīva appropriates, 7, 42; Sugrīva takes back, 157; tries to restrain Vālin, 7, 84; urges Vālin to consecrate Sugrīva, 85; Vālin desregards, 43; Vālin reproaches, 85
Tattvadīpikā of Maheśvaratīrtha, 17, 18
Tengalai school of Śrīvaiṣṇavism, 19
Ten-necked [Rāvaṇa], 345
text: coherence of, 14; corruption of transmitted, 22; critical, of *Kiṣkindhākāṇḍa*, 11; Govindarāja on, 24; integration of Hanumān episodes in, 332; of Kataka, 20; original coherent, 29; of Rāmānuja, 22, 23; of *Rāmāyaṇaśiromaṇi*, 20; of *Vivekatilaka*, 22. *See also* coherence; commentaries; commentators
theme, of *Rāmāyaṇa*, 4, 43, 44
three steps of Viṣṇu, 292, 303, 340, 356, 361
throbbing of left eye: as omen, 211
time: allotted for search elapses, 162; monkeys return by end of allotted, 159; sense of lost, in *Kiṣkindhākāṇḍa*, 4
translation, 51ff.: influenced by commentaries, 27; perils of, 51
triṣṭubh (name of a meter), 52
Trivikrama, epithet of Viṣṇu, 10
Tryambakarāya Makhī, 18; on application of *dharma*, 50; compares Rāma and Yudhiṣṭhira, 49; date of, 18; *Dharmākūtam* of, 18; understands Rāma as incarnation of Viṣṇu, 47; on Vālin's death, 46–47

Uḍāli Varadarāja (Cv). See *Vivekatilaka* of Uḍāli Varadarāja
unchastity, monkeys as a symbol of, 43
upper garment. *See* shawl
Ur-*Rāmāyaṇa*, 15
Uśanas, wealth of, 165, 326
Utpalamālākośa, 21
Uttarakāṇḍa, 9, 14; date of, 41; divinity of Rāma and Lakṣmaṇa in, 14; Rāma executes a *śūdra* in, 244; story of Hanumān's name in, 359; story of Rāvaṇa and Vālin in, 41; Vālin defeats Rāvaṇa in, 240
Uttarakuru, 153, 314

Vaḍagalai school of Śrīvaiṣṇavism, 19
Vaidehī. *See* Sītā
Vaidya, 18
Vaijayantīkośa, 21
Vainateya. *See* Garuḍa
Vaiṣṇava devotion, 197–98
Vaiṣṇavites, 212
Vālin: anger, of, 73–74; appeals to Rāma, 12; banishes Sugrīva, 7; barred from Ṛśyamūka, 77; battles demon, 7; battle with Rāma, 248–49; battle with Sugrīva, 7, 79, 86–87, 219, 248–49; begs Rāma's pardon, 95; bow, 225; chases Sugrīva, 158; confidence in Rāma, 86; counsels Aṅgada, 101; cursed by sage, 77, 158; death of, 4, 8, 45ff., 48, 49, 72, 87–104, 219, 241; defeats Rāvaṇa, 47, 240; and Dundubhi, 76–77, 157–58; dynastic struggle with Sugrīva, 3, 4, 43, 62, 70–74, 79, 82, 84; enters cave, 71; exiles Sugrīva, 7; friendship with Rāvaṇa, 40, 41, 47, 48; funeral of, 105, 106–7, 263; gives Sugrīva garland, 101; grieves for Aṅgada, 94; hostility with Māyāvin, 71; ignores Tārā's advice, 43, 85; as king of monkeys, 71; Maheśvaratīrtha and epithets, 23–24; makes peace with Sugrīva, 100; necklace of, 76, 87, 101, 223, 228, 237, 256–57, 259; praises Rāma, 240; Rāma confuses with Sugrīva, 79, 228; Rāma justifies shooting of, 7, 12, 45, 46, 91–93, 94, 240, 243–45; Rāma promises to kill, 69; Rāma replies to, 45; Rāma shoots, from ambush, 7, 37, 39, 50, 87, 245; Rāma unable to defeat, 47, 48; on Rāvaṇa, 290; reproaches Rāma, 7, 45, 88–90; reproaches Tārā, 85; Ṛkṣarajas as father, 218; salvation of, 261; seeks death from Rāma, 246; sets forth vindication, 94; splendor of fall, 88; strength of, 11, 47, 74–78; Sugrīva follows, 71; Sugrīva tells Rāma about, 69; Sugrīva uncertain of Rāma, 7;

Vālin: (*cont.*)
as superhuman, 11, 47, 75; takes Sugrīva's wife, 42, 74; Tārā laments, 8, 97–98, 102–4, 106; Tārā tries to dissuade, 7, 84; Tārā urges consecration of Sugrīva, 85; urges Sugrīva to care for Aṅgada, 100–101
Vālmīki: inconsistency of, 319; sits on darbha grass, 336
Vālmīki Rāmāyaṇa, 3, 8, 30; Bombay edition of, 9; coherence of, 5, 12; commentaries on, 5, 17ff.; critical edition of, 9; date of, 35; difficult to determine original of, 298; as ethical laboratory, 44; geography in, 20, 32; Horse Sacrifice in, 201; immolation in, 253; knowledge of west in, 308; northern recension of, 9; and Rāma's divinity, 9; Rāma's ambiguous behavior in, 49; religious importance of, 20; religious views of commentators on, 19; as scripture, 21; southern recension of, 9, 17; stages of, 343; as standard, 27; theme of, 43, 44; vulgate edition of, 9, 11. *See also* northern recension; southern recension
vānara capital: location of, 31
vānaras: behavior of, 37; capital of, 31; dramatic utility of, 41; as humans, 37; identification of, 37ff.; as *kāmarūpins*, 37; as monkeys, 37, 38; as tribal people, 37; Vālin as king of, 71. *See also* monkeys
van Daalen, L. A.: on authenticity of *digvarṇana*, 31; on language irregularities, 31; on reference to Rāma's ring, 34
van Nooten, B., and Emeneau, M.: on levirate, 243, 335, 360
Varadarāja. See *Vivekatilaka*
Varadarāja (editor of Mysore edition), on date of Kataka, 18, 19
variant readings, commentators note, 22
Varuṇa, as guardian of western quarter, 311; worlds of, 340
Vāyu. *See* wind god
Vāyupurāṇa, *Bālakāṇḍa* borrows material from, 32
Vendanta, schools of, 19
vedas: Madhu and Kaiṭabha steal, 212
vedic rites: funeral of Vālin in keeping with, 263; use of *darbha kuśa* grass in, 336
verses: commentators give number of, 24–25; commentators interpret, 19; inclusion of unsupported, 12; interpolated, 11; of *kāvya*, 10; long-meter ones inserted, 12; Mankad suspects, 269; meters of, 52; poetasters insert own, 22
versification, 52
Vinata: leader of eastern search party, 141; sets out for east, 156
Vinatā, mother of Aruṇa and Garuḍa, 342
Vindhya, a mountain range, 29, 30, 31; as location of Kiṣkindhā, 341; Kiṣkindhā south of, 304; monkeys never described as leaving, 328; Saṃpāti on, 172, 176, 351; southern search party and, 161–62, 340
viṣamapadārtha commentaries, 20
Viṣṇu, 10: as Hayagrīva, 310; Kṛṣṇa as *avatāra* of, 310; as Puruṣottama, 11, 310; references to in *Kiṣkindhākāṇḍa*, 10; Śiva utters name of, 212; sleeps during rains, 270; three steps of, 292, 303, 340, 356, 361; as Trivikrama, 10; world of, 340
Viṣṇupurāṇa: geographical description in, 298
Viśvakośa, 21
Viśvāmitra, name of sage: attached to Ghṛtācī, 130, 298; and Menakā, 289
Vivekatilaka of Uḍāli Varadarāja (Cv), 17, 18, 19, 20, 23; aware of later poetasters, 22; creates own critical edition, 23; date of, 18; establishes reliable text, 22; views difficult to characterize, 19; as *viṣamapadārtha* commentary, 20
vulgate edition of *Vālmīki Rāmāyaṇa*, 9, 11: commentaries on, 17ff.
vulture(s). *See* Jaṭāyus; Saṃpāti

water, sipping of: as religious act, 336
west: location of Mount Meru, 310; *Rāmāyaṇa*'s knowledge of, 308

western quarter: Varuṇa as guardian of, 311
western search party, 147–50; Suṣeṇa heads, 147; description of regions of, 147–50. *See also* monkeys; monkey-troops
widow: not immolated in *Rāmāyaṇa*, 253; mourns death of husband, 8
wife: elder brother's, 213, 335; of Kesarin, 189, 358–59; of Rāma (*see* Sītā); of Sugrīva (*see* Rumā; Tārā); of Vālin (*see* Tārā)
wind, Jāmbavān compared to, 356
wind god (Vāyu): enraged, 190; gods propitiate, 190; sire of Hanumān, 8, 190, 297
wine ("madhu"), 284
wings, Saṃpāti's, 8, 175–76, 183
Winternitz, M., 202
worlds: of Varuṇa, 340; of Viṣṇu, 340

yadvābhaṭṭa, as derisive epithet of Govindarāja, 24
Yama, god of death: Bhogavatī, capital city of, 146–47; guardian of southern quarter, 307
Yogindra. *See* Kataka Mādhav Yogindra
Yudhiṣṭhira, conduct of, 49